



Census of India, 1931

VOLUME XXI

COCHIN

PART I.—REPORT

PART II.—A & B.—TABLES

By

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1933

PRINTED BY THE SUPERINTENDENT, COCHIN GOVT. PRESS

ERNAKULAM

Price Rupees Five only.

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REPORT

ON THE

CENSUS OF COCHIN,

1931.

INTRODUCTION.

The first attempt to number the people of Cochin appears to have been made in 1820, when a rough estimate of the population was prepared through the agency of the ordinary village staff. Similar attempts were made in 1836, 1849 and 1858, but the estimates being rough, the results of these attempts were but of little value from an administrative or scientific point of view.

Previous censuses.

A regular census of the modern type was taken in Cochin for the first time in 1875, three years after the general Indian census of 1871. From 1881 onwards the census of the State has been taken synchronously with the rest of India; the procedure laid down by the Census Commissioner for India for the decennial Indian census being followed here also; and the Census Reports of Cochin have, since 1901, regularly formed one of the volumes of the Census of India series, issued under the general editorship of the all-India Commissioner. The Report of 1931 forms Volume XXI of the series.

2. The census of 1931, the results of which are embodied in this Report, was taken on the morning of the 27th February, 1931. A full account of the procedure adopted in connection with the taking of the census and the compilation of its results is given separately in the Administrative Volume which, being intended chiefly, if not solely, for the use of future Census Superintendents, is not likely to come within the ken of the general reader. It is therefore usual to give in this introduction a brief account of the more important stages of the census operations, under the fond assumption that the following pages will find a general reader and that he may want "to know how the thing is done, if only to rid his mind of a lingering doubt as to whether the Census Superintendent is not indebted to his imagination for many of the facts which he sets forth".

Census of 1931

3. As in 1921, the State was, for census purposes, divided into ten charges, each of the six taluks and the

four municipal towns being treated as a separate charge. The Tahsildars of the taluks and the Chairmen of the municipalities were appointed Superintendents of the several charges. The ten charges in their turn were divided into 599 *circles*, which were sub-divided into 5,813 *blocks*. The average number of blocks in a circle was 10,

Census divisions and agency

Charge Superintendents	..	10
Assistant Charge Superintendents	..	5
Supervisors	..	602
Enumerators	..	5,823
Special Enumerators (for floating population etc.)	..	482
Total	..	6,922

and the average number of houses in a block 42. A Supervisor was appointed

for each circle and an Enumerator for each block. All the Supervisors and a majority of the Enumerators were English-educated persons. They were recruited chiefly from the ranks of Government servants and teachers of aided schools, but considerable numbers of private gentlemen also had to be enrolled for the work. No remuneration was given to census officers, but the non-official Supervisors and Enumerators were paid their actual travelling expenses. The marginal statement gives the details of the agency employed.

House-numbering

4. The first step towards the taking of the census was the numbering of houses and the preparation of House Lists. This work was carried out by Sanitary Inspectors and Maistries in municipal towns and by village officers elsewhere, and it was completed by the end of May, 1930. When all the houses had been numbered, statements showing the number of houses in each village and the number of Supervisors and Enumerators required for each charge were prepared. The division of the charges into circles and blocks was then effected, and Supervisors and Enumerators were appointed for all circles and blocks.

Preliminary record

5. The preparation of the preliminary record followed; and the prescribed particulars regarding all persons ordinarily resident in each house were entered in the respective columns of the enumeration schedule. For this the census officers had to be trained properly. Classes were accordingly held in different centres in each taluk for the instruction of Supervisors and Enumerators, and no pains were spared to give these officers a thorough and accurate knowledge of their duties. Thus wrong or misleading returns in the schedules were reduced to a minimum. The preliminary enumeration commenced on the 5th January, 1931, in rural areas, and on the 15th January in towns, and was completed by the end of the month. The entries were first made in rough schedule books and they were scrutinized by the Supervisors, and corrected where necessary, before they were copied in the standard schedule books. These were then carefully compared with the originals and all mistakes rectified.

Actual census

6. The final enumeration (the actual census) was carried out on the 27th February between day-break and noon. Each Enumerator visited all the houses of his block in turn and brought the record up-to-date by striking out the entries relating to persons who were no longer present and entering the necessary particulars for new arrivals. Special arrangements were made for the enumeration of travellers by rail, road and canal, the sea-going population and the houseless poor. There were as many as 8 festivals connected with temples on the final census day, and special Enumerators were appointed to census the persons assembled at these festivals. The Charge Superintendents and their assistants supervised the work in person and no difficulty was experienced in this connection.

The census of the Forest tracts, which could not be taken synchronously because of the wandering habits of the hill tribes and of the vast extent of the area to be traversed by the census officers, was conducted leisurely between the 15th and 24th of February.

Attitude of people

7. The attitude of the public was, as usual, friendly and there was no difficulty in securing the information required for filling up the columns of the schedules. The difficulty experienced in enlisting unpaid non-official workers for the census is explained in detail in the Administrative Volume.

Provisional totals

8. As soon as the final enumeration was over, the Supervisor of each circle met his Enumerators at a place previously agreed upon, and the abstract for each block, showing the number of houses and of persons, male and female,

in it, was prepared with the utmost despatch and care. The abstract for the whole circle was then compiled from the block abstracts with the same degree of care, and despatched along with the schedule books to the Charge Superintendent by the quickest possible route. The circle abstracts were carefully checked under the personal supervision of the Charge Superintendent and the summary for the whole charge was prepared and forwarded to the Central (Census) Office with the least possible delay. The first charge summary to arrive was that of Trichur municipality and the last that of the Cochin-Kannayannur taluk. The latter was received on the afternoon of the 28th February. The compilation of the provisional totals for the State from the charge summaries, which had progressed step by step as the summary from each charge was received, was immediately completed and these totals were wired to the Census Commissioner that very evening (28th February, the very next day after the census). It may be noted here that the provisional totals of 1921 were ready only on the 4th day, and of 1911 on the 3rd day, after the final census. The total population according to the provisional figures was 1,205,434, or 418 more than the number actually arrived at after detailed tabulation in the Central Office. The difference between the two totals was thus only '035 per cent or 35 persons in 100,000, as against 6 and 57 in the same number in 1921 and 1911 respectively.

9. The work of abstracting the information contained in the schedules was immediately taken in hand. A staff of 60 Copyists, 6 Assistant Supervisors and 6 Supervisors was appointed for the purpose. The work fell into 3 clear stages. The first was the abstraction or copying of details from the enumeration schedules on to the slips. Tabulation or successive sortings of the slips in order to obtain materials for the various Imperial and State Tables followed. Compilation or the pecking and addition of the results of the several sortings was the third and last stage of the work. Slip-copying together with checking occupied 45 working days and was completed towards the end of May. The tabulation staff was slightly reduced in strength when sorting commenced; and the sorters' tickets containing the figures for the Imperial Tables were ready in 3 months (by the beginning of September). The work of compiling the figures from the sorters' tickets was taken up soon after sorting had begun, and it was entrusted to well qualified Supervisors and Assistant Supervisors of proved ability. The compilation of the Imperial Tables was over by the end of September.

Abstraction
and tabulation

10. Unemployment among English-educated persons, the size and sex constitution of families and the fertility of married life, emigration from the State and agricultural stock formed the subjects of special enquiries undertaken along with the general census. Statistics were collected also of the children of school-going age, who were attending schools, and of vaccinated persons. The special enquiries were conducted along with the preliminary enumeration.

Special
enquiries

The schedules relating to the special enquiries were taken up for slip-copying and sorting only after the work of abstraction and tabulation in connection with the general census was completed. The compilation of the results of the special enquiries was finished by the end of October.

11. The Subsidiary Tables for the 12 chapters of the Report, which present the statistics contained in the Imperial Tables in *provisional* and condensed forms, were prepared by the office staff. This work was over by the end of January, 1932.

12. The drafting of the Report—the least congenial part of the whole work—was taken in hand in December, 1931, and was completed by the end of October, 1932. For more than a month during the period I had to attend to other duties of an urgent nature which occupied all my time, so much so that the actual time taken for writing the Report was a little less than 10 months.

13. The cost of the census from the date of my appointment as Census Superintendent in January, 1930, up to the 15th November, 1932, amounted to Rs. 37,800 in round figures, and an expenditure of about Rs. 700 more may have to be incurred before the work is finally completed. The total cost will thus amount approximately to Rs. 38,500 or Rs. 32 per 1,000 of the population. This is considerably in excess of the expenditure incurred at previous censuses, the corresponding figures for 1921 and 1911 being Rs. 24 and Rs. 26 respectively per 1,000 of the population. Various reasons contributed to this increase in expenditure. The Superintendent's pay was higher than in 1921. The volume of statistical work done at the present census was much greater than on previous occasions, and accordingly the work occupied a longer period of time. The office staff also had to be strengthened for the same reason. The travelling expenses paid to non-official census officers in 1931 amounted to a bigger sum than in 1921. The census office was held in hired buildings and the expenditure under rent alone exceeded Rs. 1,000. In 1921 no expenditure was incurred under this head as Government buildings were available for the location of the office. A detailed explanation for the higher cost of the census under Report is given in the Administrative Volume.

In spite of this increase in expenditure, it is noteworthy that our figures compare not unfavourably with those of some other Indian States. The cost of the Baroda Census, for instance, has amounted to Rs. 43'7 per 1,000 of the population, even though Baroda effected a saving of Rs. 11,300 (Rs. 5 per 1,000 of the population) by introducing the Bulletin Individuals system according to which enumeration was carried out not in schedule books but in enumeration cards, so that the process of slip-copying was done away with, the enumeration cards taking the place of the slips for sorting purposes.

14. Acknowledgments are due to many whose co-operation is chiefly responsible for the successful termination of the census operations. In the first place I must express my sincere thanks to the large staff of honorary census officers. The accuracy of the enumeration and the promptitude with which it was carried out were in no small measure due to the enthusiasm and devotion to duty of the Enumerators and Supervisors on whom fell the heaviest part of the work. To the Tahsildars and Municipal Chairmen, census work comes as a troublesome addition to their ordinary duties that are in themselves heavy enough to occupy their whole time. Yet it is no exaggeration to state that census matters received prompt and careful attention at their hands, and any success which attended the enumeration is to be attributed to the admirable arrangements made by them. In acknowledging my deep obligations to these officers, I should not forget the Assistant Charge Superintendents of the five big charges*, who relieved the Charge Superintendents of the heaviest part of their duties, and personally attended to the arrangements with much zeal and energy. I am particularly

* The American Council on Education with

Sharma, I. S. *Grammatical Aspect*, B. A., I. T., (Cochin Kanayannur taluk).

A. J. Phangarasi Ayres, B. A., L. T. (Mekundapuram taluk),

№ 77 - "Самарская губерния", 31. Авг. 1917. (Трибунал)

[illegible]

and U. S. Deputy Asst. Sec. A., L. T., (Chinese Math)—all senior teachers of the State Educ. Coll., Nanchang.

indebted to the Assistant Charge Superintendent of Trichur, Mr. P. M. Sankaran Nambiyar, for the valuable help received from him in the translation of circular letters and notes of instructions, in the holding of classes for the training of census officers and in many other ways.

In the Central Office, where abstraction and tabulation were carried out, the strain was particularly heavy, especially for the Supervisors and their assistants; but they all did their work cheerfully and satisfactorily. Where all did well it would be invidious to particularise; but the services of Messrs. M. Kochunni Menon, B. A., and C. V. Sethu Ayyar deserve special mention. The former was my Personal Assistant and was in direct charge of the abstraction and tabulation staff. That the work, whose volume was almost double that of 1921, was done by the same number of hands, and within the same period of time as at the last census, was chiefly due to the energy, enthusiasm and devotion to duty of Mr. Kochunni Menon. Mr. Sethu Ayyar, the Head Clerk of the Census Office, was the Head Clerk of the Census Office of 1921 also, and his experience was of much service in the compilation of the Imperial and State Tables. Most of the Subsidiary Tables also, appended to the various chapters of this Report, were prepared by him.

Mr. C. Achyuta Menon, the veteran Census Reporter of 1891 and 1911, and retired Secretary to the Diwan, has laid me under very deep obligations to him. His knowledge of the State and his experience of men and things in Cochin being unrivalled, the advice and suggestions with which he was kind enough to help me from the very commencement of the census operations were invaluable, and I take this opportunity to express my warmest thanks to him.

My thanks are also due to Messrs. K. Govinda Menon, retired Conservator of Forests, C. Matthai, retired Director of Public Instruction, I. Raman Menon, retired Superintendent of Agriculture, and V. K. Achyuta Menon, Superintendent of the Government Trades School, Trichur, for their valuable contributions to this Report.

The maps and diagrams which illustrate this Report were all printed at the Survey and Land Records Office, Trichur, and I am obliged to Messrs. I. Achyuta Menon, Superintendent of Survey and Land Records, and V. K. Gopala Menon, B. A., the Manager of the Survey Office, for the readiness and promptitude with which they complied with all my requests.

A heavier debt is due to the Superintendent of the Government Press, Ernakulam, and his over-worked assistants, from whom I have received all possible consideration and help at every stage of the work. The census involves much additional work for the Press. The printing of the Tables and this Report demands the utmost care and accuracy. But the Superintendent, Mr. N. M. Parameswara Ayyar, an officer of experience and resource, answered every demand with unfailing courtesy and promptitude. All census printing was done under his direct personal supervision. And it is much to his credit that, with the equipment at his disposal which is certainly inadequate for printing a Census Report, he has managed to produce fairly satisfactory results.

To Dr. J. H. Hutton, the Census Commissioner for India, my personal indebtedness is great. Apart from the guidance which I received from him at all stages of the work, the many suggestions which he was good enough to offer in the course of his careful review of the various chapters of this Report were of the utmost value to me.

I must also gratefully acknowledge the kind and cordial support I have throughout received from the successive Diwans who presided over the administration while my work was in progress.

Report 15. The following Report does not profess to do anything more than to deal with the statistics in the various Tables in conformity with the instructions issued by the Census Commissioner, and to draw the more obvious inferences deducible from them. The general plan and methods of statistical analysis followed at the present census being much the same as those of previous censuses, one naturally finds very useful guidance in the Reports of these censuses. I have therefore freely consulted the India, Baroda and Madras Reports of 1921, the Madras and Cochin Reports of 1911 and the Cochin Report of 1901, borrowed many hints and suggestions from them and generally followed their methods. And it is but fitting that I should gratefully record my heavy indebtedness to them before I conclude this introduction.

CHAPTER I.—DISTRIBUTION AND MOVEMENT OF THE POPULATION.

THIS report deals with the small Indian State of Cochin which, together with its sister State of Travancore, occupies the southernmost portion of "Malabar and Konkan" in the Imperial scheme of Natural Divisions into which the different parts of India were grouped for census purposes in 1911. Though situated on the sea-board, more than a third of its area of 1,480 square miles is mountainous and covered with the dense forests of the Western Ghats sheltering but a few scores of the Kadar hill tribe in addition to large herds of wild animals. With such diversity in its physical features, it is no doubt possible to divide the State for statistical purposes into distinct areas or Natural Divisions in which the natural features are more or less homogeneous, but the small area of Cochin will neither warrant such divisions nor justify the time and labour involved in the preparation of separate statistics for each of them.

The State and
its Divisions

2. For administrative purposes the State is divided into six taluks: Cochin-Kanayannur, Cranganur, Mukundapuram, Trichur, Talapilli and Chittur. The taluks are of unequal extent, Mukundapuram being the largest with an area of 510 square miles and Cranganur the smallest having an area of only 17 square miles. During the past decade there have been no changes through territorial re-distribution in the area of these administrative divisions and, as at previous censuses, they form the units for which separate statistics are given in the Imperial Tables.

3. There are two kinds of population for statistical purposes—the *de jure* and the *de facto*. The *de jure* population comprises all persons normally resident in any locality including temporary absentees and excluding temporary arrivals or visitors, while the *de facto* population consists of all persons enumerated as being alive and present in that locality at a particular point of time. The Indian census aims at being a *de facto* census, and though the result of a general enumeration of the *de facto* population of an area at any given point of time may not be exactly representative of the normal resident population of that area on account of the small tidal migrations that must be continuously occurring in most localities, still this result has been regarded as sufficiently representative of the *de jure* population to justify foregoing the costly and laborious processes of a *de jure* census involving the identification of the normal residence of each unit of the population.

Definition of
'Population'

4. The statistics of birth-place given in Imperial Table VI will be of no help to us in finding out the difference between the *de facto* and the *de jure* population of the State. The table shows that out of a total population of 1,205,016 enumerated on the census day, 87,417 persons were born outside Cochin. But a large majority of this number must certainly be permanent residents and not temporary migrants. The last column of Imperial Table III gives 12,485 as the number of travellers enumerated in Cochin. Even here it may be safely assumed that most of these travellers are permanent residents of some locality or other within the State. The difference between the *de facto* and the *de jure* population must therefore be regarded as negligible, and the figures may be taken as truly representative of the State's normal population for all practical purposes.

De facto and
de jure popu-
lation

The forest tracts in Cochin form a non-synchronous area where it is not possible to take a final count on any given date, and so the returns from this area record its *de jure* population which may be taken for all practical purposes as identical with its *de facto* population.

Accuracy of
enumeration

5. Before dealing with the statistics presented in the various tables, it will be only in the fitness of things to examine the degree of accuracy that can be attributed to the census figures. Human nature being what it is, these figures collected from returns prepared by an army of enumerators can never lay claim to mathematical accuracy; and, so far as absolute numbers are concerned, there is no doubt whatever that a considerable number of persons must have escaped enumeration, while quite a small number might have been enumerated twice. In crowded and busy centres like towns, owing to the rapidly changing population, omissions are more likely to occur than in rural areas. All the same these errors must certainly be so small as to be utterly negligible and they can never detract from the value of the statistics collected at the census.

6. There is, however, an important factor in favour of Cochin, which cannot but make the results of its census more accurate than in most other States and Provinces in India. Cochin occupies one of the foremost places in all India in literacy and education. The census officers including enumerators were well-educated persons, most of them being recruited from the ranks of teachers in Anglo-vernacular schools. Their work was conscientious and satisfactory. Timely and careful arrangements were also made for the preliminary and final enumeration. And I venture to hope that the result, as revealed in the census figures of 1931, has been the attainment of the highest degree of accuracy possible in the circumstances.

Area and
population

7. Imperial Table I gives the area and population of the State and of its divisions while the Subsidiary Tables at the end of this Chapter contain the salient features of the statistics relating to the density and movement of the population. The area of Cochin including its lagoons or backwaters and its extensive forest tracts is 1,480 square miles, and its total population enumerated on the morning of the 27th February, 1931, numbered 1,205,016 persons of whom 589,813 were males and 615,203 females. This shows an increase of 235,936 over the numbers returned at the census of 1921, corresponding to a decennial rate of increase of 23·1 per cent against an increase of only 6·6 per cent recorded in 1921. But before we proceed to investigate and discuss what must appear to be an abnormal increase in the population and account for the wide difference between the rates of increase of the two intercensal periods, it is necessary to survey the conditions that have influenced the movement of population during the decade under review.

Factors
determining
growth of
population

8. The movement of population in any area is ultimately determined by the result of the 'gain by births and immigration' minus the loss by deaths and emigration' during the intercensal period. When the gain is greater than the loss the population increases, but when it is smaller the population must show a corresponding decrease in numbers. Were the conditions of the decade propitious on the whole? Did they react favourably on the birth-rate and promote immigration? Or were these conditions adverse, leading to scarcity, distress and a high death-rate and forcing the people to emigrate to more favoured and prosperous tracts? These are some of the questions to be considered in this connection.

9. The decade under review was prosperous on the whole and conducive to a normal increase in population. The worst calamities that overtook the people during the period were the floods of 1924 and 1929. The ravages wrought by the devastating floods of 1924 were wide-spread and unequalled in severity. Travancore, Cochin and Malabar were all stricken alike and experienced the most acute distress. The 1929 floods were less disastrous and caused but less damage. On both occasions, however, a rapid recovery was made from the ill-effects of these floods which therefore do not appear to have operated as a serious check on the growth of population.

Conditions of
the past
decade:
floods

10. But for these floods the seasons were mostly normal, the monsoon rains timely and regular on the whole and the harvests generally favourable. There was considerable expansion in agriculture. And the prosperity of a State like Cochin, where more than 80 per cent of the population live in rural areas, must to a great extent, depend on the development of agriculture. The Durbar offered facilities which the people were not slow to take advantage of. Uncultivated wastes, disafforested areas from the forest tracts and reclaimed areas from the backwaters were all assigned for cultivation. Irrigation projects were successfully undertaken and, as seen from Subsidiary Table I, 67·2 per cent of the cultivated area came to be irrigated against 36·4 per cent in 1921. As a further measure of encouragement agricultural loans on easy terms were granted to the ryots by the Durbar. It is also noteworthy in this connection that the major portion of the loans disbursed by co-operative credit societies, whose number rose from 77 to 214 during the decade, was for agricultural and productive purposes.

Seasons and
agricultural
conditions

11. Nor did commercial and industrial development lag behind. The improvement of the Cochin harbour progressed apace and by 1929 it was possible for ocean-going steamers to enter the sheltered waters of the inner harbour through the newly dredged channel. Rice and oil mills, and brick and tile factories flourished in increasing numbers, and the spinning and weaving mill at Trichur grew into a big concern. Facilities for transport and communication improved, many additional miles of metalled roads being built by the Public Works Department. The Nelliampathi Ghat Road, that has just been completed, deserves special mention here since it will serve as a cheap and easy outlet for the rich produce of the tea and coffee estates of the Nelliampathy Hills. Similar facilities were extended in rural areas also, thanks chiefly to the endeavours of the steadily growing Village Panchayats with their widening sphere of activities. In 1921 there were but 9 Sirkar and 45 private (licensed) markets. Their numbers in 1931 were 17 and 67 respectively. Trade was flourishing and the economic conditions were on the whole favourable, the cultivator getting a fair price for his produce and the labourer receiving good wages for his work. And though the storm of the world-wide economic crisis burst towards the end of the decade, and the unparalleled and universal economic depression enveloped the State in its gloom, the decade closed before the chilling effects of these adverse conditions had time to manifest themselves except in centres like Mattancheri which, perhaps on account of its importance as the commercial capital of Cochin and one of the most important marts on the Malabar coast for centuries, is seen to have been more immediately sensitive to the effects of the depression in that many mills and business concerns were closed down and a large number of families migrated to Alleppey, Quilon and other places.

Commercial
and industrial
development

12. The prosperous conditions of the decade were reflected in the public health of the period which was generally satisfactory. There were no ravages

Public health

from epidemic diseases. A threatened out-break of plague in 1928 was stamped out before it could claim a dozen victims. It was only during the closing years of the decade (1930 and 1931) that small-pox appeared in an epidemic form* and, except for this, the mortality from the scourges of small-pox and cholera never assumed serious proportions. Questions relating to water supply, drainage, general sanitation and medical relief received careful attention. The sinking of wells in rural areas and the supply of pure drinking water by the pipe system in towns like Mattancheri, Trichur and Nemmara, were successfully undertaken to the great relief of their population. And the number of hospitals and dispensaries in the State rose from 30 to 50 in the course of the decade.

Vital statistics

13. A high birth-rate and a low death-rate leading to a steady growth of population was the natural outcome of these favourable conditions, and an analysis of the vital statistics of the period, if such statistics of a reliable nature were available, would have supported the above conclusion. Unfortunately, however, the registration of births and deaths is still wholly unsatisfactory except in municipal areas. How barren the results of this registration have been will be seen from Subsidiary Table V. The births registered in the decade number in all 142,516, but the census returns show 354,399 children under 10 years, born during the intercensal period. These figures lead us to the happy and flattering inference that our State is a veritable children's Paradise and that an army of children numbering 211,883 (17·6 per cent of the total population) immigrated into it during the last 10 years. The death-rate according to these statistics is no less flattering, there being but 91,233 deaths in a population of 979,080 registered between 1921 and 1931, corresponding to an annual rate of 9·3 per mille. The excess of births over deaths according to the vital statistics numbered 51,283 whereas the natural increase in population to be accounted for by this excess is 202,934 as shown in Subsidiary Tables IV and V.

The vital statistics of Municipal towns are far more reliable and furnish another proof, if such proof were required, of the worthless character of the vital statistics of the State as a whole. In the four Municipal towns the average annual birth-rate per mille of the population during the intercensal period was 31·73 against 12·73 in rural areas—a very unnatural state of affairs. The death-rate in Municipal towns was 18·34, but only 8·36 elsewhere. Be it remembered at the same time that our Municipal towns with the exception of Mattancheri are not after all overcrowded or unhealthy and there is therefore no reason why the death-rate in towns should be more than double the rate in villages. The only explanation for this wide difference is to be found in the utterly unreliable character of these rural statistics. Thirty-six years have passed since the registration of vital statistics was initiated in the State. Many new rules designed to improve the system of registration and secure more accurate results were framed from time to time during this period. And yet there is hardly any improvement seen in the value of the statistics thus collected.

Statistics of migration

14. If we now turn to the second factor affecting the movement of population and analyse the results of migration, here too the absence of statistics on the subject renders our task difficult and we have to depend wholly on the returns of birth-place recorded at the census. Chapter III deals with this subject in detail and Imperial Table VI gives the statistics of birth-place. From the migration statistics contained in Subsidiary Table IV it will be seen that

* Reported deaths from small-pox numbered 1,137, 212, and 16 in 1930, 1931 and 1932 respectively.

DIAGRAM A

Population of Cochin at each Census

since 1891

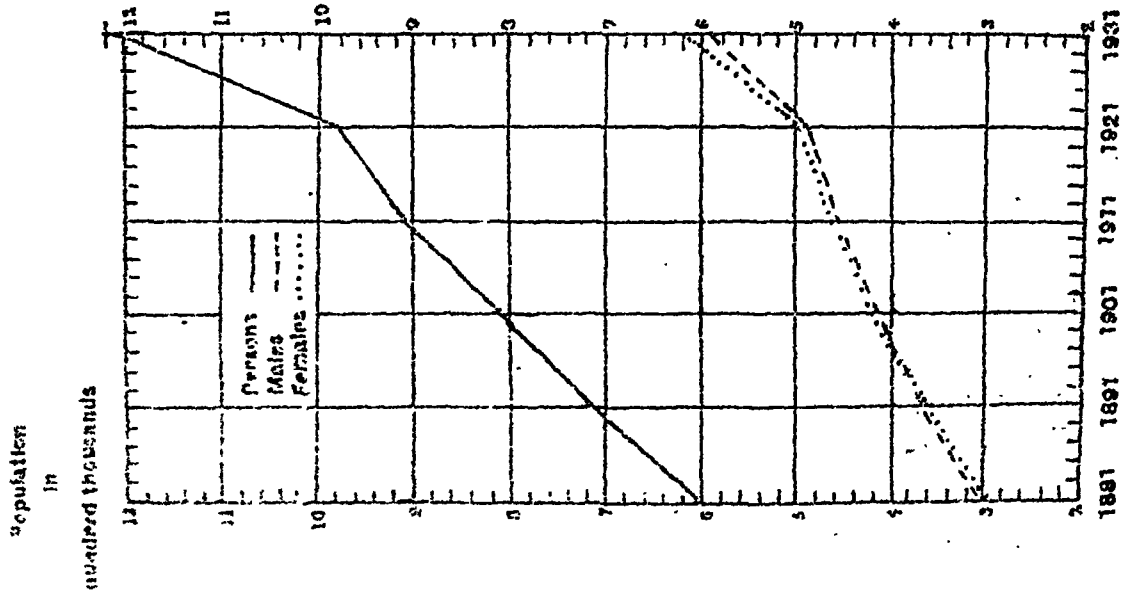


DIAGRAM B

Specific Increase of Population in Cochin

since 1891

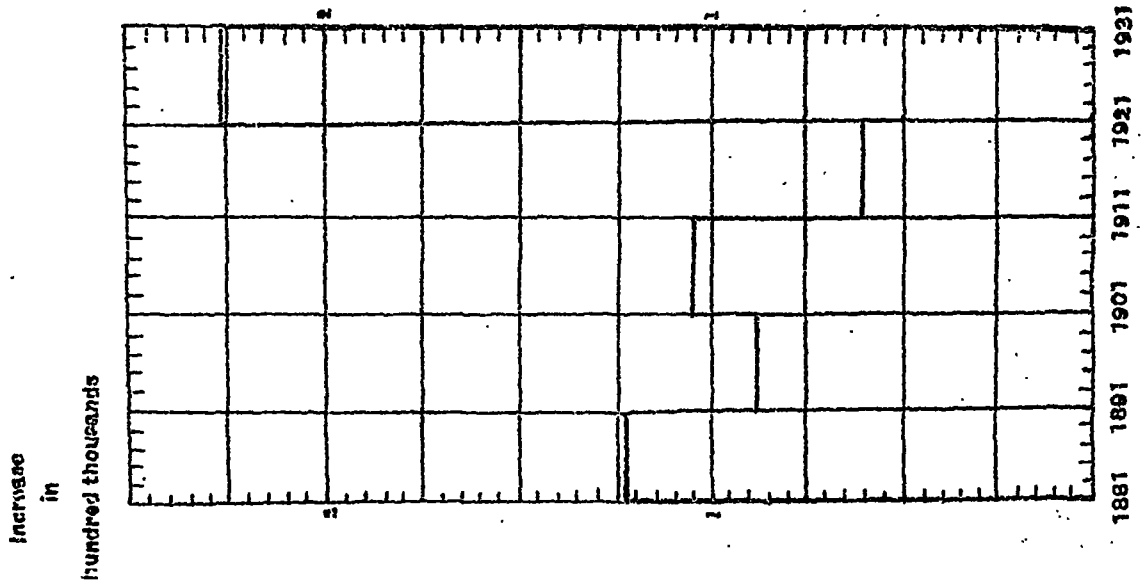
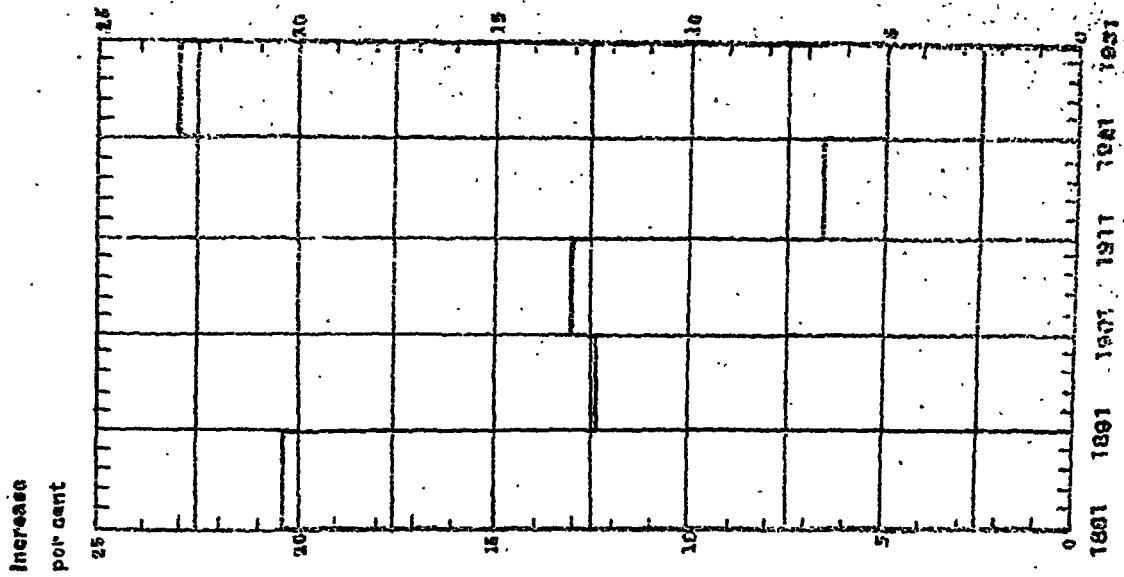


DIAGRAM C

Rate of Increase of Population in Cochin

in each intercensal period

since 1891



87,417 persons or 7·3 per cent of the population enumerated in Cochin were born outside the State, whereas the number of persons born in Cochin and enumerated elsewhere is only 48,168 according to the figures hitherto available. The State will thus appear to have gained 39,249 persons from the balance of migration during the past decade. The corresponding figures for 1921 were 39,759 immigrants and 23,512 emigrants and the apparent gain to the State's population on account of the excess of immigrants over emigrants was 16,247.

I use the words *appear* and *apparent* advisedly. For these figures taken from birth-place statistics can at best be regarded only as an approximate representation of the results of actual migration inasmuch as many of these migrants might have been but travellers or temporary sojourners. Moreover it will be seen from Chapter III that the figures for emigrants given above are incomplete and inaccurate. And for this reason the actual gain resulting from migration must probably be less than 39,249.

15. A statement containing the details of variation in the State's population between successive censuses is given below and it will be seen therefrom that the rate of increase of 23·1 per cent recorded in 1931 is by far the highest for any decade since 1875 when the first systematic enumeration of the population was undertaken.

Variation in population at previous censuses

Census year	Interval between successive censuses	Population	Percentage of increase (+) or decrease (—)
1875	..	651,114	— ..
1881	6 years	600,278	— 7·8
1891	10 ..	722,906	+20·4
1901	10 ..	812,025	+12·3
1911	10 ..	918,110	+13·1
1921	10 ..	979,080	+6·6
1931	10 ..	1,205,016	+23·1

Each intercensal period here marks a steady growth in the population, the only exception being the period of six years preceding the census of 1881. But even this exception disappears in the light of the explanation given in the Report on the census of 1891 where it is proved that the decrease in numbers recorded in 1881 was the outcome of careless enumeration leading to short-counting. If we go further back, we find rough estimates of the population recorded in 1820, 1836, 1849 and 1858; and, incomplete as these estimates are bound to be, they all show a gradual rise in numbers so much so that the population of 223,003 returned in 1820 has increased by no less than 440 per cent during the space of eleven decades. The figures and percentages of increase for the last 50 years are given in Imperial Table II and Subsidiary Table III. These reveal the fact that the population has grown by 100·7 per cent during the period, the State's area undergoing no change all the time. This enormous increase is illustrated in diagrams A to C.

16. The rate of increase recorded for the period between 1911 and 1921 was, as we have already seen, only 6·6 per cent against 13·06 and 12·33 per cent for the two previous decades. The low rate was attributed to the unfavourable conditions of the closing years of the period, conditions resulting from the post-war economic depression and the scarcity consequent on it, the partial failure of the monsoon rains for more than one season and the poor harvests and distress caused thereby, and the ravages of small-pox, cholera and influenza epidemics. While admitting the force of these arguments and while

Low increase in population registered in 1921

conceding that the circumstances explained above might have operated to a certain extent as a check on the normal growth of population, we have reasons to think that the fall in the rate of increase is partly if not mainly to be accounted for by short-counting in 1921.

17. The general conditions of the period between 1911 and 1921 were not unlike the conditions of the closing decade of the 19th century. The high mortality of the later period arising from small-pox, cholera and influenza epidemics had a parallel in the heavy toll levied by the many and severe outbreaks of small-pox and cholera in the earlier period. Partial failure of the monsoons leading to agricultural depression, scarcity and distress of a temporary character, was common to both decades. And yet an increase of 12·33 per cent was recorded at the census of 1901 against 6·6 per cent in 1921. It is hard to believe that the economic depression that followed in the wake of the great war was acute enough to be solely responsible for this heavy fall in the rate of increase.

18. Travancore and Cochin share the same physical and political features and possess the same ethnical characteristics. The conditions prevailing in both the States are therefore almost always identical and naturally a certain proportion is to be observed between the rates

Census year	Percentage of decennial increase in	
	Travancore	Cochin
1901	15·4	12·33
1911	16·2	13·6
1921	16·8	6·6
1931	27·2	23·1

of increase recorded at successive censuses in the two States, as illustrated in the marginal statement. The adverse influences of the period between 1911 and 1921 were as much at work in Travancore as here. And yet Travancore instead of showing any fall registered a slight rise in the normal rate of growth as seen from the state-

ment. There appears no reason why Cochin should have fared differently from Travancore in this respect.

19. An analysis of the figures of the present census will afford further proof of omissions at the census of 1921. The number of children aged 0—5 returned in 1921 was 132,758. At the census of 1931 these children will be aged 10—15 and their numbers must show a fall in proportion to the death-rate among children. But it is seen from Imperial Table VII that there are 148,115 children in the age group 10—15 according to the returns of 1931. Instead of any decrease in numbers, here we have an actual increase of 15,357 and when due allowance is made for the loss from death, the difference will be much greater. Gain from immigration alone cannot account for this big difference, for the ranks of migrants generally contain but a small percentage of children. Nor can it be attributed to wrong age returns, for, if one age-group gains in numbers in this way, other groups must show a corresponding loss, and then the proportion between one group and another will suffer. But the age-groups are all proportionate as seen from Imperial Table VII. Besides, several of the other groups also, though they do not show an actual excess in numbers over the corresponding age-groups of 1921, reveal but a very low rate of decrease from death. In the circumstances it is but reasonable to conclude that there were omissions in 1921 and that the population was therefore under-estimated.

20. Likewise the percentage of increase between 1921 and 1931 noticed in the population of several castes and tribes is so high that it cannot be satisfactorily explained on any ground other than that of short-counting in 1921. A

not in entire
consonance
with the con-
ditions of the
decade

nor with the
corresponding
variation in
Travancore?

Proof of omis-
sions in 1921
furnished (i)
by age statis-
tics

new outstanding instances are given in the margin. Misleading or wrong returns of caste names leading to members of one caste being included in another cannot account for the low figures of 1921, for the castes shown in the marginal list are too well known to be mistaken for, or confused with, others. It is also significant that the most serious omissions are seen among the lower classes. The Malayans are a wandering hill tribe living partly on the hills and partly in the plains on the outskirts of forests. The Eravalans

(ii) by variation in numbers of selected castes or tribes

Caste or tribe	Population			Increase per cent between 1921 and 1931.
	1911	1921	1931	
Kanakkan ..	7,527	8,421	13,192	57
Kudumi Chetty..	12,371	10,328	16,104	56
Velan ..	9,322	6,232	10,895	75
Eravalan ..	593	Nil.	541	..
Malayan ..	2,461	594	3,185	436

also are another primitive tribe. The Kanakkans and Velans are two of the many 'unapproachable' communities and the Kudumi Chetties are labourers. An irresponsible or negligent enumerator can safely ignore such lowly and humble folk and naturally they stand to lose more by short-counting than others. The figures in the margin show for example that not more than a fourth of the Malayan tribe could have been returned at the census of 1921.

21. The increase in the number of occupied houses recorded in 1921

and (iii) by statistics of occupied houses

Census year			Percentage of increase in	
			Occupied houses	Population
1891	Cochin	..	6'3	20'4*
	Travancore	..	4'7	6'5
1901	Cochin	..	9'5	12'3
	Travancore	..	12'4	15'4
1911	Cochin	..	12'0	13'1
	Travancore	..	14'0	16'2
1921	Cochin	..	9'1	6'6
	Travancore	..	14'9	16'8
1931	Cochin	..	16'5	23'1
	Travancore	..	22'1	27'2

furnishes another proof in the same direction. The marginal statement gives the percentage of increase in occupied houses side by side with the percentage of increase in population at 5 censuses in Travancore and Cochin, and we see that the increase in population is uniformly higher than the increase in occupied houses, the only exception being the percentage recorded for Cochin in 1921. It must therefore follow that, if the 1921 figures are reliable, the economic conditions of the decade preceding 1921 were not unfavourable, that the standard

of living had improved much and that the people had more house-room and enjoyed a greater degree of comfort than in other decades. As the economic conditions of the period do not warrant this conclusion, the only possible inference is that the low rate of increase in population recorded in 1921 is chiefly to be attributed to short-counting.

22. Obviously it is not possible to gauge with accuracy the extent of the omissions of 1921. But the statistics of the two previous decades must be of some help to us in this connection and we may perhaps be erring only on the safe side if we assume that, as against the increase of 12'3 per cent in 1901 and 13'1 per cent in 1911, there was an increase of not less than 10 per cent in 1921, due allowance being made for the economic depression and epidemic diseases of the period. The corresponding increase of 16'8 per cent in Travancore will strongly support this assumption. According to this calculation the population of Cochin in 1921 would have exceeded a million. The increase of 225,936 in

Probable extent of short-counting in 1921

* In the Census Report of 1891 it is shown that the high rate of increase was only apparent and not real as there was short-counting in 1881. The actual rate of increase was much lower.

the State's population recorded in 1931 will then be reduced to less than 200,000 and the percentage of increase for the past decade will fall from 23·1 to 19 or thereabouts.

Movement of
population
during the last
decade.

23. It is now necessary to discuss the subject of the actual growth in population during the past decade and explain the phenomenal increase of 23·1 per cent. As seen from the last paragraph the theory of short-counting in 1921 may account for a difference of about 4 per cent. But does this difference take us to what has hitherto been considered as a normal rate of increase for Cochin? Commenting on the movement of population in the State, the Census Reports of 1901 and 1911 both refer to an average decennial increase of about 12 to 13 per cent as normal for the State under normal conditions and contentedly quote the opinion of eminent statisticians that the above rate "is the best from a national point of view at once stimulating activity and yet not overrunning or even pressing upon the means of subsistence". A higher percentage was regarded as improbable if not impossible. Indeed, in densely peopled areas like Cochin, as the population rises in numbers the rate of growth must tend to fall on account of over-crowding and the pressure of population on the means of subsistence. And yet during the past decade we see an apparent increase of 23·1 and an actual rise of about 19 per cent. *Subsidiary Table IV further shows that, if the increase in the actual population be taken as 23·1 per cent, the increase in the natural population alone from excess of births over deaths will be 21·1 per cent, while the explanation given in paragraph 14 above points to a still higher rate of growth in the natural population. If in 1901, when there were but 549 persons to the square mile, an increase of 12 to 13 per cent was considered to be normal, safe and healthy for the State, certainly an increase of 19 per cent must be looked upon as positively abnormal, if not dangerous, in 1931 when there are as many as 814 persons to the square mile. All the same the present increase has to be accepted as normal under the circumstances in as much as it is the outcome of the normally favourable conditions that prevailed during most years of the decade, of agricultural expansion and industrial development, of prosperous trade and steady progress. And we have to infer that the material resources of the State have not yet been taxed to their utmost capacity, that they are at least for the present elastic enough to bear the strain of this high rate of increase and support the rising numbers in tolerable comfort, and that the adverse effects of over-crowding and of the pressure of population on the means of subsistence have not hitherto been felt to any appreciable extent.*

24. In this connection it has to be remembered that, everywhere in India, the increase in population recorded at the Census of 1931 is much higher than the increase registered in 1921, as seen from the inset table:

Province or State	Percentage of increase (+) or decrease (—) at the Census of	
	1921	1931
India	+ 1·2	+ 10·6
Bengal	+ 2·7	+ 7·3
Bombay Presidency	+ 1·2	+ 13·3
Baroda	+ 4·6	+ 14·9
Madras	+ 3·2	+ 10·4
Gwalior	+ 1·3	+ 10·3
Hyderabad	+ 6·8	+ 15·8
Jammu and Kashmir	+ 5·1	+ 9·8
Mysore	+ 3·0	+ 9·7

It has already been noted that Travancore has an increase of 27·2 per cent at the present census against 16·8 in 1921. The corresponding figures for Malabar and South Canara are 14·0 and 10·0 against 2·8 and 4·4 in 1921. However, if the alarming increase in numbers in our State is to be regarded as a positive evil from an agricultural or economic point of view, it is not much of a consolation to us to find that the evil is more or less wide-spread.

DIAGRAM.D

Cochin State - Density of Population

1881 - 1931

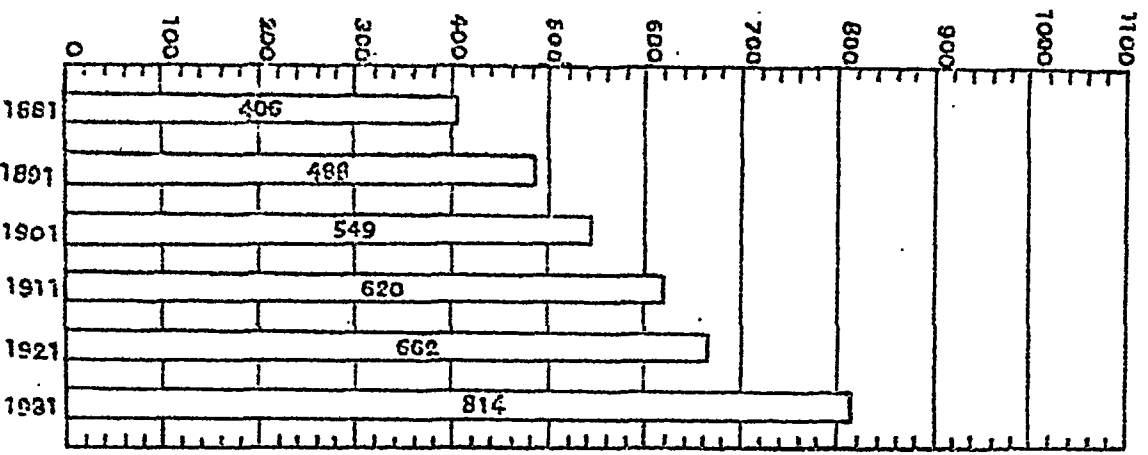


DIAGRAM.E

Showing the Density of Population in

Cochin as compared with other States, Provinces etc.

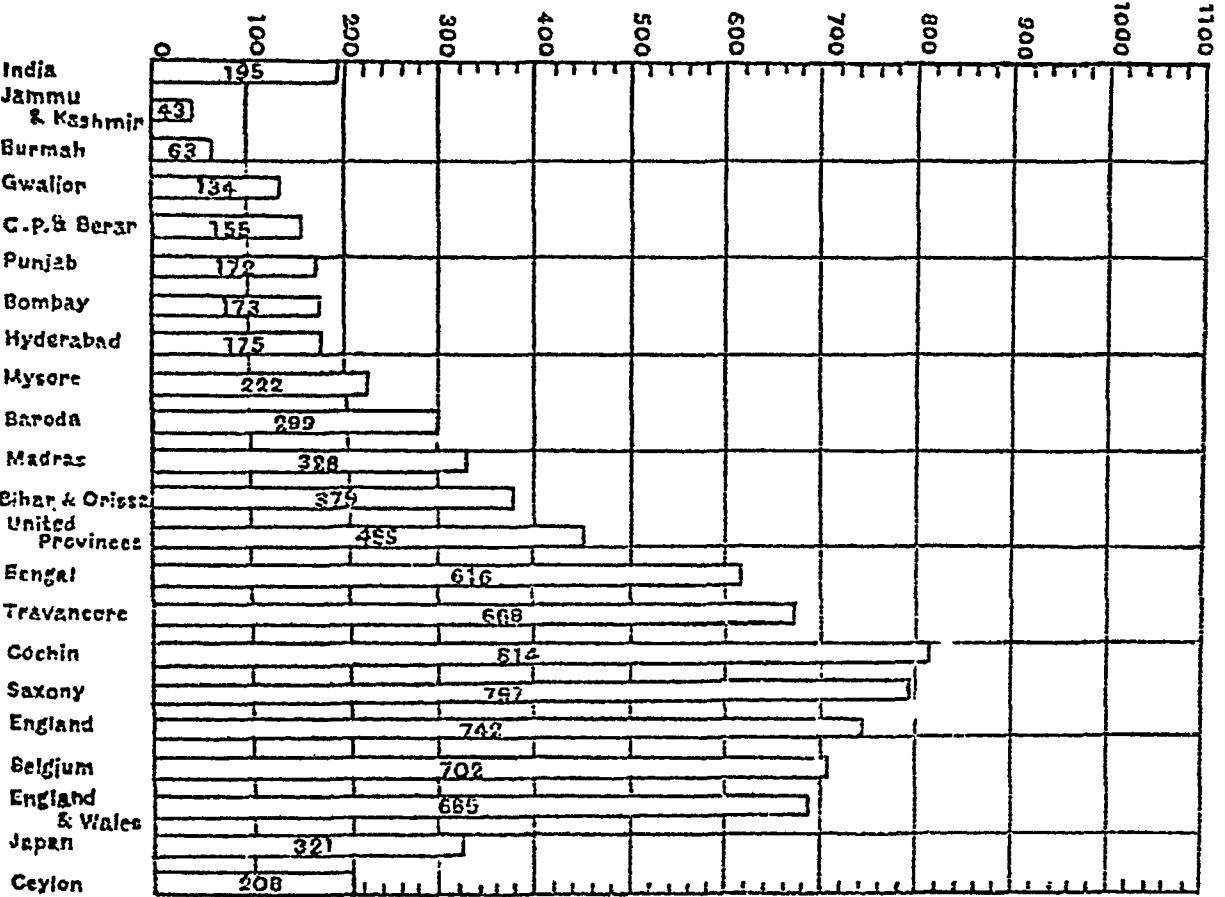
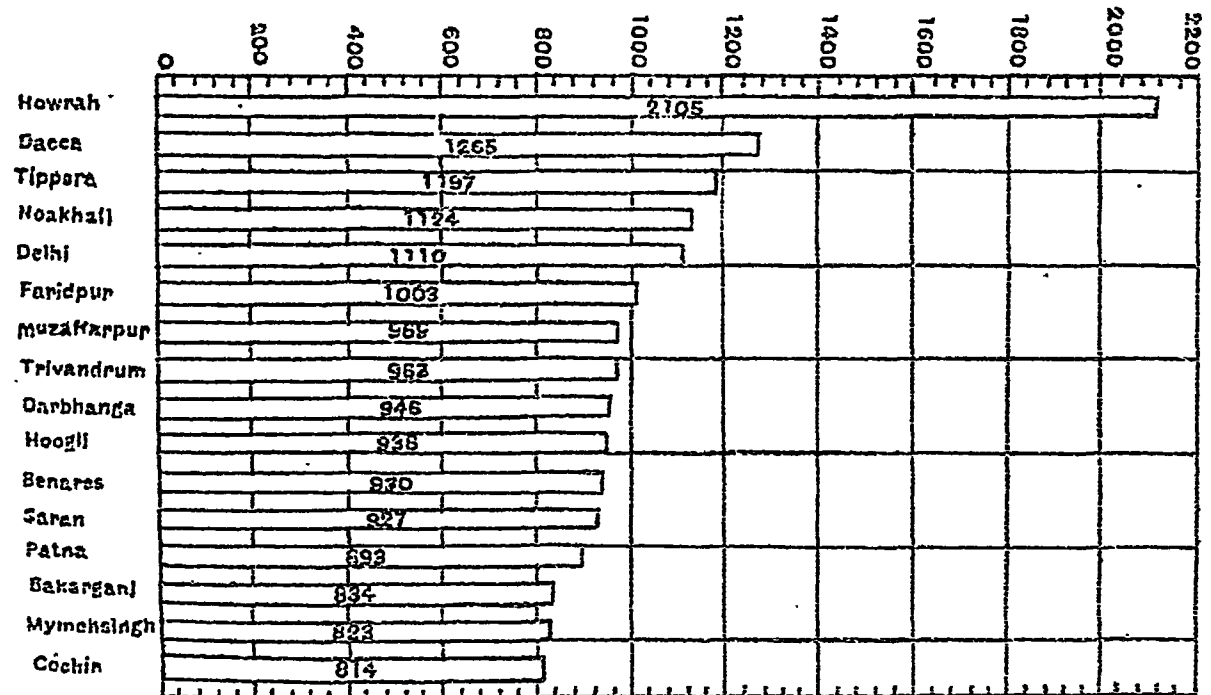


DIAGRAM.F

Showing the Density of Population in

Cochin as compared with certain Districts



With an already over-crowded population, the position of Cochin will be much more precarious than that of others.

25. Subsidiary Table I at the end of the Chapter compares the density of the State and of its divisions with the water supply and crops. Subsidiary Table II shows the distribution of the population classified according to density. The variation of population in relation to density since 1881 is given in Subsidiary Table III, while Subsidiary Tables VI and VII deal with variation by taluks classified according to density. Two maps have also been inserted in this chapter to illustrate the present density of the population per square mile and the variation in density between 1921 and 1931 in each taluk.

Density of
population:
reference to
Statistics

The area of the State being 1,480 square miles and the population 1,205,016, there are as many as 814

Census date		Persons per square mile	Acres per person
1875 (1871)	Cochin ..	406	1'58
	Travancore ..	303	2'1
	England & Wales ..	389	1'64
1881	Cochin ..	406	1'58
	Travancore ..	314	2'0
	England & Wales ..	445	1'44
1891	Cochin ..	488	1'31
	Travancore ..	335	1'9
	England & Wales ..	497	1'29
1901	Cochin ..	549	1'17
	Travancore ..	387	1'7
	England & Wales ..	558	1'15
1911	Cochin ..	620	1'03
	Travancore ..	449	1'4
	England & Wales ..	618	1'04
1921	Cochin ..	662	0'97
	Travancore ..	525	1'2
	England & Wales ..	649	0'99
1931	Cochin ..	814	0'79
	Travancore ..	668	0'96
	England & Wales ..	685	0'93

persons to each square mile if we assume an even distribution of this population over the whole area. Each unit of the population will thus get but '79 of an acre. The marginal statement gives the figures of density and areality for seven successive censuses in Cochin together with the corresponding figures for Travancore and England and Wales. The density of 406 per square mile in 1875 is seen to have doubled itself in the course of five and a half decades. This phenomenal increase is illustrated in diagram D.

26. Among the tracts comprised in the Natural Division "Malabar and Konkan" Cochin has the highest density. For, Travancore, Malabar and South Canara have a density of only

Comparison
with other
States and
Provinces

668, 610 and 341 respectively to the square mile, while the Bombay States and Districts come far below. If small things may be compared with great ones, the density of our small State may be compared with that of other States, Provinces or Countries. It will then be seen that there is not a single State or Province in the Indian Empire the density of which exceeds or at least equals that of Cochin, Delhi alone which, with an area of only 593 square miles, is treated as a separate Province on administrative grounds, being excluded. And even the most densely peopled countries in Europe stand below our State in this respect. The following statement together with diagram E will illustrate our point.

Province, State or Country	Density per sq. mile	Province, State or Country	Density per sq. mile
Jammu and Kashmir ..	43	Behar and Orissa ..	379
Burma ..	63	United Provinces of Agra and Oudh ..	455
Gwalior ..	134	Bengal ..	616
Central Provinces and Berar ..	155	Travancore ..	668
Punjab ..	172	COCHIN ..	814
Bombay ..	173	Saxony ..	797
Hyderabad ..	175	England (excluding Wales) ..	742
INDIA ..	195	Belgium ..	702
Mysore ..	222	England and Wales ..	685
Baroda ..	299	Japan ..	321
Madras ..	328	Ceylon ..	208

Travancore and Bengal that stand second and third lag far behind Cochin, having a density of only 668 and 616 respectively to the square mile. Saxony, the most densely peopled tract in Europe, had 177 persons more to the square mile than Cochin in 1901, but now it has only 17 persons less. Thirty years ago Belgium and England and Wales were more densely peopled than our State whereas now the density of Cochin is far higher than that of these countries.

27. The difference between Cochin and other Indian States in respect of the density of population will be seen more clearly from a comparative study of the statistics of the area and population of these States. Next to Cochin Travancore is the most densely peopled State in India and yet Travancore with more than five times the area of Cochin has but little more than four times our population. Baroda has five and a half times the area but only twice the population of our State. Gwalior is eighteen times and Mysore twenty times as big as Cochin, but Gwalior contains less than thrice and Mysore less than six times Cochin's population. Hyderabad has less than twelve times our population though its area is fifty-six times that of Cochin, while Jammu and Kashmir with fifty-seven times our area contain but three times the population of our pigmy State.

Comparison
with selected
districts

District.	Area in square miles	Density per square mile.
Howrah ..	530	2,105
Dacca ..	2,723	1,265
Tippera ..	2,560	1,197
Noakhali ..	1,515	1,124
Delhi ..	593	1,110
Faridpur ..	2,371	1,003
Muzaffarpur ..	3,036	969
Southern (Trivandrum)		
Division in Travancore ..	1,490	963
Darbhanga ..	3,348	946
Hoogli ..	1,188	938
Benares ..	1,093	930
Saran ..	2,683	927
Patna ..	2,068	893
Bakarganj ..	3,490	834
Mymensingh ..	6,238	823
Cochin ..	1,480	814

28. Considering the wide disparity in area between Cochin and these Provinces and Countries there is but little sense of proportion in this comparison and units of smaller area must be selected if the comparison is to be just. A list of those districts in India whose density exceeds 814 per square mile is given in the margin together with the figures of their areas and density. According to this there are but 15 districts* in India at present with a density higher than that of Cochin, whereas in 1901 there were more than 50 and in 1911 about 30

districts that were more densely peopled than our State.

Density of the
State exclu-
ding uninha-
bitable area

29. In calculating the density of population, it must not be forgotten that more than a third of the State's area comprising the forest tracts and lagoons is uninhabited and uninhabitable. If these tracts are excluded and only the habitable area of about 865 square miles is taken into consideration for purposes of our calculation, the density will rise almost to 1,400 per square mile, each unit of the population having only .46 of an acre.

Density by
divisions: sea-
board taluks

30. High as this density is, we find but little uniformity in the distribution of this crowded population in the different parts of the State, and the diversity in its physical features is responsible for one taluk returning a density of 2,429 while another has but 365 persons to the square mile. The sea-board taluks of Cranganur and Cochin-Kanayannur are very much more densely peopled than the interior or forest taluks of Mukundapuram, Trichur, Talapilli and Chittur. The mean density of the coastal taluks is 2,232 per square mile, Cranganur leading with 2,429 and Cochin-Kanayannur following with 2,210. The specific population of these two taluks is 392,799 while their area is only 176 square miles. In other words almost a third of the State's population is

* Of the 15 districts, Howrah and Delhi may be excluded from the list as their density is urban rather than rural in character.

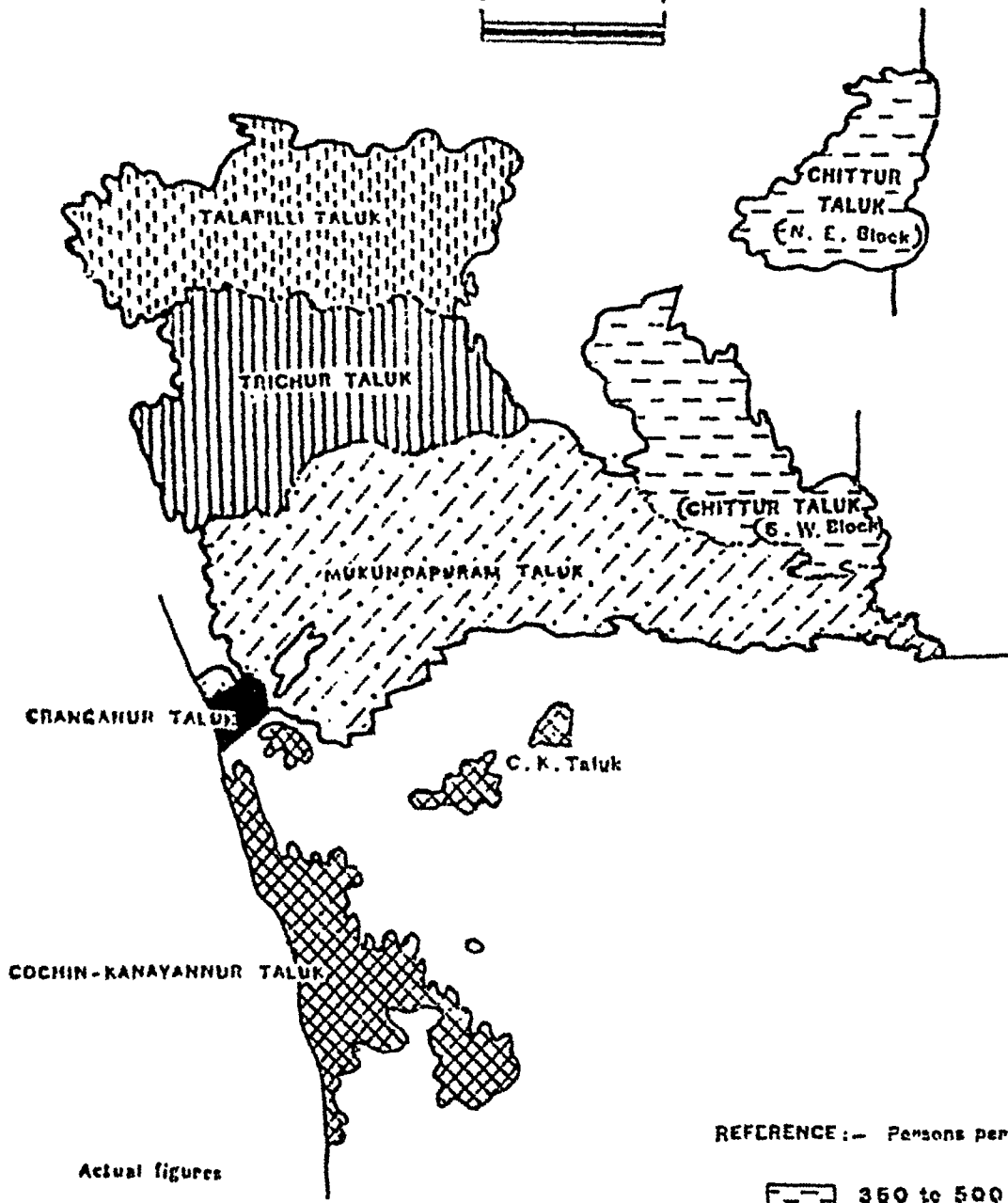
COCHIN STATE

showing

Density of the Population

Per Square Mile by Taluks

Scale 1" = 12 Miles



Actual figures

Persons per sq: mile

Cochin-Kanayannur Taluk	2210
Cranganur Taluk	2429
Mukundapuram Taluk	517
Trichur Taluk	975
Talapilli Taluk	791
Chittur Taluk	365

REFERENCE:— Persons per sq: mile

	350 to 500
	500 to 650
	650 to 800
	800 to 1000
	1000 to 2000
	2000 to 2250
	2250 to 2500

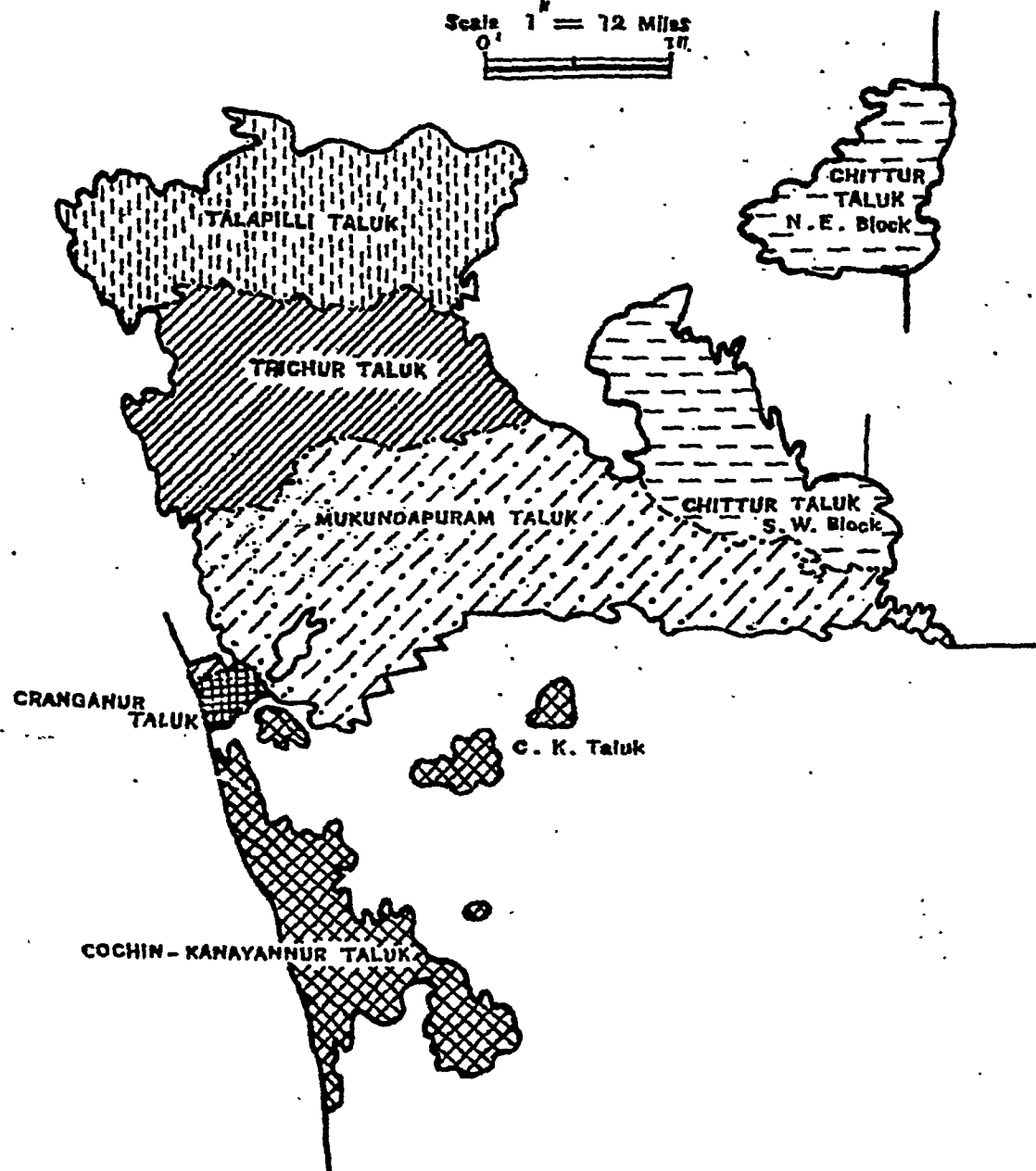
COCHIN STATE

showing

Variation in density of the population per square mile by taluks

between 1921 & 1931

Scale 1" = 12 Miles



Actual Increase per square mile

Cochin-Kanayannur Taluk	442
Cranganur Taluk	381
Mukundapuram Taluk	108
Trichur Taluk	106
Talapilli Taluk	126
Chittur Taluk	40

REFERENCE

	Increase 25 to 50 per sq. mile
	.. 75 to 125 ..
	.. 125 to 150 ..
	.. 150 to 200 ..
	.. 250 to 400 ..
	.. 400 to 450 ..

massed in a division which covers but less than one-eighth of the total area of the State. If we revert to the administrative divisions of 1901 when Cochin and Kanayannur were separate taluks, we shall find that Cochin, lying wholly on the sea-board like Cranganur and having an area of 66 square miles, takes the first place with a phenomenal density of 2,723, Cranganur receding to the second place. And the old Kanayannur taluk with an area of 92 square miles will, in spite of its sparsely peopled upland tracts, still have 1,840 persons to the square mile and occupy the third place in the scale of density.

The most densely peopled taluk in Travancore is the taluk of Trivandrum in the Southern Division. It has an area of 92 square miles and its density of 2,336 places it below Cochin and Cranganur.

31. If a whole taluk has a mean density of over 2,700 per square mile, the density of some of the villages in that taluk must naturally be still higher. And this is what we actually find in the sea-board tract. The narrow strip of land lying between the Arabian Sea on the west and the backwaters on the east is most densely packed. The village of Elankunnapuzha in Cochin taluk with an area of 3.8 square miles has no less than 4,090 persons to the square mile. Other villages of about the same or even larger area follow close behind with densities ranging between 3,500 and 4,000. The villages on the mainland in Kanayannur taluk washed by the backwaters on the west are also very densely peopled, some of them having a density of about 2,500. and villages

32. If the uninhabitable area occupied by the lagoons is deducted from the coastal tract and the density calculated on the basis of the inhabitable area only, Cochin will have 3,472, Cranganur 2,700, and Kanayannur 2,233 persons per square mile, with an average density of 2,733 for the three taluks together. The figures will speak for themselves and give us an idea of the overcrowding in this tract. Density of the sea-board tract excluding uninhabitable area

33. Compared with the sea-board area, the forest taluks are to be regarded as sparsely peopled. These taluks comprise more than seven-eighths of the State's area, and yet they contain but two-thirds of the total population. Their mean density is only 623 against 2,232 in the coastal taluks. The specific population of Mukundapuram, the biggest of the taluks, is 263,722. Trichur has a population of 239,257, Talapiili 202,424 and Chittur 106,814. Of these Trichur, which has the smallest forest area, has the highest density with 975 persons to the square mile. Talapiili stands next with 791, Mukundapuram with the largest forest area follows with 517, while Chittur comes last with only 365 per square mile. If due allowance is made for the forest areas in each taluk, it will be seen that, the conditions in Mukundapuram, Trichur and Talapiili being mostly similar, the distribution of population and density in these three taluks are more or less uniform. But even when the uninhabitable forest tracts are excluded for purposes of calculation, the mean density per square mile of the four forest taluks is seen to be only 1,126 while the density of the coastal taluks calculated in the same manner is 2,733 as we have seen from the preceding paragraph. Density of forest taluks

34. The reasons for this marked disparity in the distribution of population between the sea-board and forest taluks have been fully explained in the Census Reports of 1901 and 1911. But for the small area occupied by the lagoons, the former taluks comprise extensive cocoanut gardens thickly dotted with houses, the cultivation of cocoanut trees not interfering with the rearing of homesteads in their midst. "The various industries in connection with the Difference in density between the sea-board and the interior explained

cultivation of the cocoanut palm; the rich fisheries of the sea and the lagoons, the fertile rice fields on the margin of the latter, and the multifarious occupations of a commercial and maritime tract" can afford to maintain in a fair degree of comfort a population so densely packed that it must inevitably starve in less favoured regions. In the forest taluks the inhabitable area is only less than two-fifths of their total area. These taluks depend mainly on rice cultivation for the support of their population and they contain extensive rice fields in which no houses can be reared. The cultivation of rice in a given area, involving as it does more capital and labour than the cultivation of the cocoanut palm, cannot find occupation for, or supply means of livelihood to, as many people as may be maintained in an equal area on the sea-board with its cocoanut plantations, fisheries and other facilities. The rise in density in the several taluks from decade to decade has been influenced by the same considerations and Subsidiary Table III shows, and diagram G illustrates, that the variation in density for the last 50 years has been an increase per square mile of 1,083 in Cochin-Kanayannur (1,369 in Cochin and 877 in Kanayannur,) 1,233 in Cranganur, 291 in Mukundapuram, 549 in Trichur, 349 in Talapilli and 134 in Chittur, the increase in the coastal taluks being much higher than in the forest taluks. The relative position of the taluks in the scale of density has also been maintained almost intact throughout the period.

Variation in
population by
taluks

35. If we now examine the variation in population in relation to density as illustrated in Subsidiary Table III, it will be seen that no correspondence or relation exists between the density of population and the variation in population in most of the taluks. Thus while Chittur with the lowest density has the lowest rate of increase (12·2 per cent) for the intercensal period, Mukundapuram, which is the last but one in respect of density, shows the highest percentage of increase (26·4 per cent) for the same period. The coastal taluk of Cochin-Kanayannur and the forest taluk of Trichur both register an increase of 25·4 per cent. Cranganur takes the fourth place, with an increase of 22·2 per cent

Taluk		Rank according to	
		Density of population	Increase in population
Cochin-Kanayannur	..	2	2
Cranganur	..	1	4
Mukundapuram	..	5	1
Trichur	..	3	2
Talapilli	..	4	5
Chittur	..	6	6

though it stands first in the scale of density. And Talapilli follows Cranganur, its rate of increase being 19 per cent. The marginal statement gives the relative position of these taluks in respect of the increase in population as compared with their relative position in respect of density. And the map facing this page shows for each taluk the variation in population between 1921 and 1931.

Reasons for
the varying
rate of in-
crease

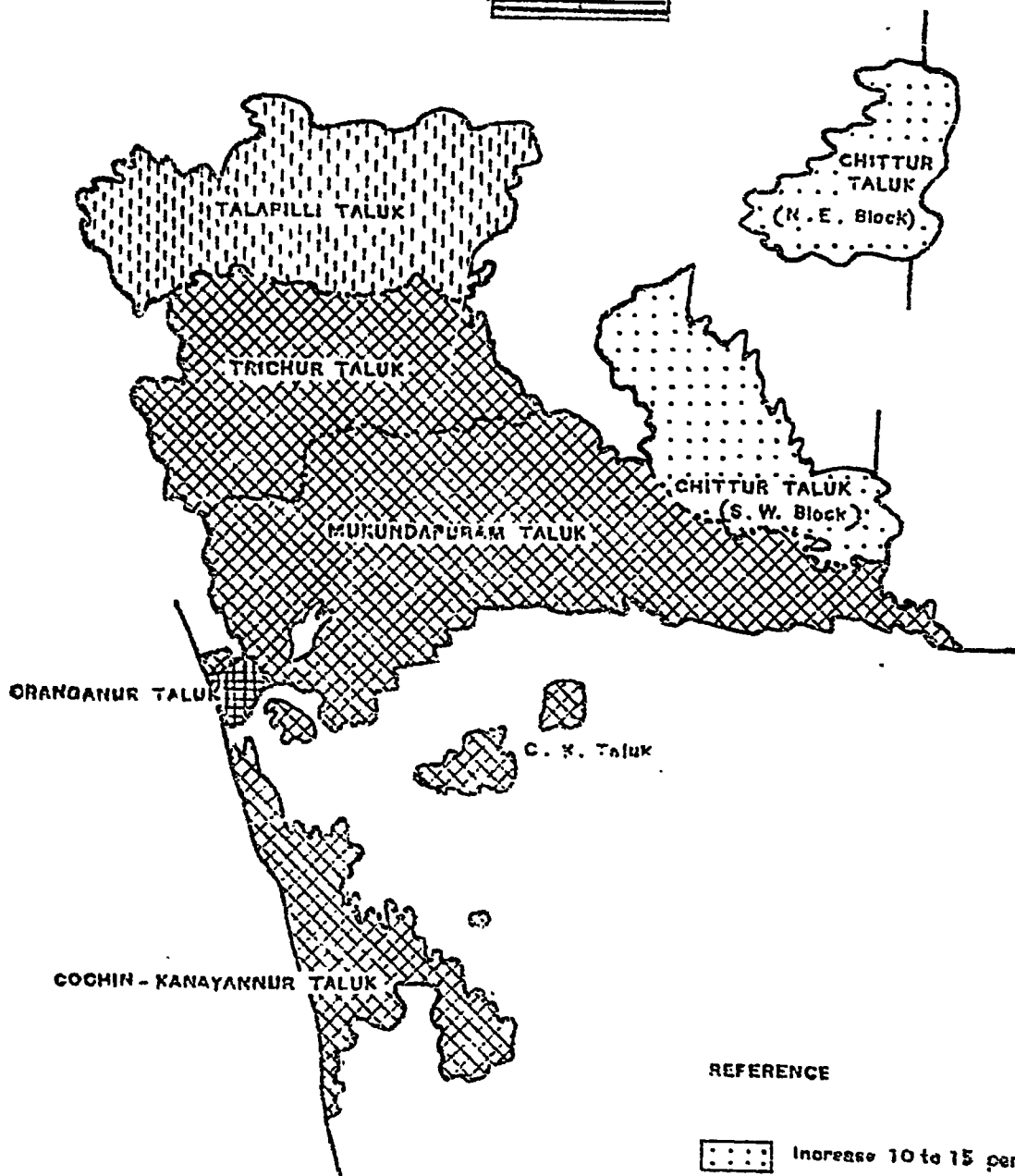
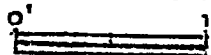
36. An explanation for this varying rate of increase in the several taluks is not hard to find. We have seen that the increase in Mukundapuram, Cochin-Kanayannur and Trichur is higher than the average increase of 23·1 per cent for the State as a whole. And though Cranganur stands below the average, still its increase of 22·2 per cent is very high. The exceptional facilities enjoyed by the coastal taluks of Cochin-Kanayannur and Cranganur have already been explained in paragraph 33 above. Besides, the improvement in agricultural conditions in Cochin-Kanayannur during the past decade is noteworthy in that 68·4 per cent of the area under cultivation came to be irrigated against 18·5 per cent in the previous decade. The presence of a fine natural harbour at Cochin is a valuable asset to Cochin-Kanayannur and the commercial importance of Cochin is growing fast with the development of this harbour. The numerous rice and oil mills

COCHIN STATE

showing

Variation in population between 1921 & 1931

Scale 1" = 12 Miles



REFERENCE

	Increase 10 to 15 per cent
	" 15 to 20 "
	" 20 to 25 "
	" above 25 "

DIAGRAM.G
Density of Population by Taluka 1881 - 1931

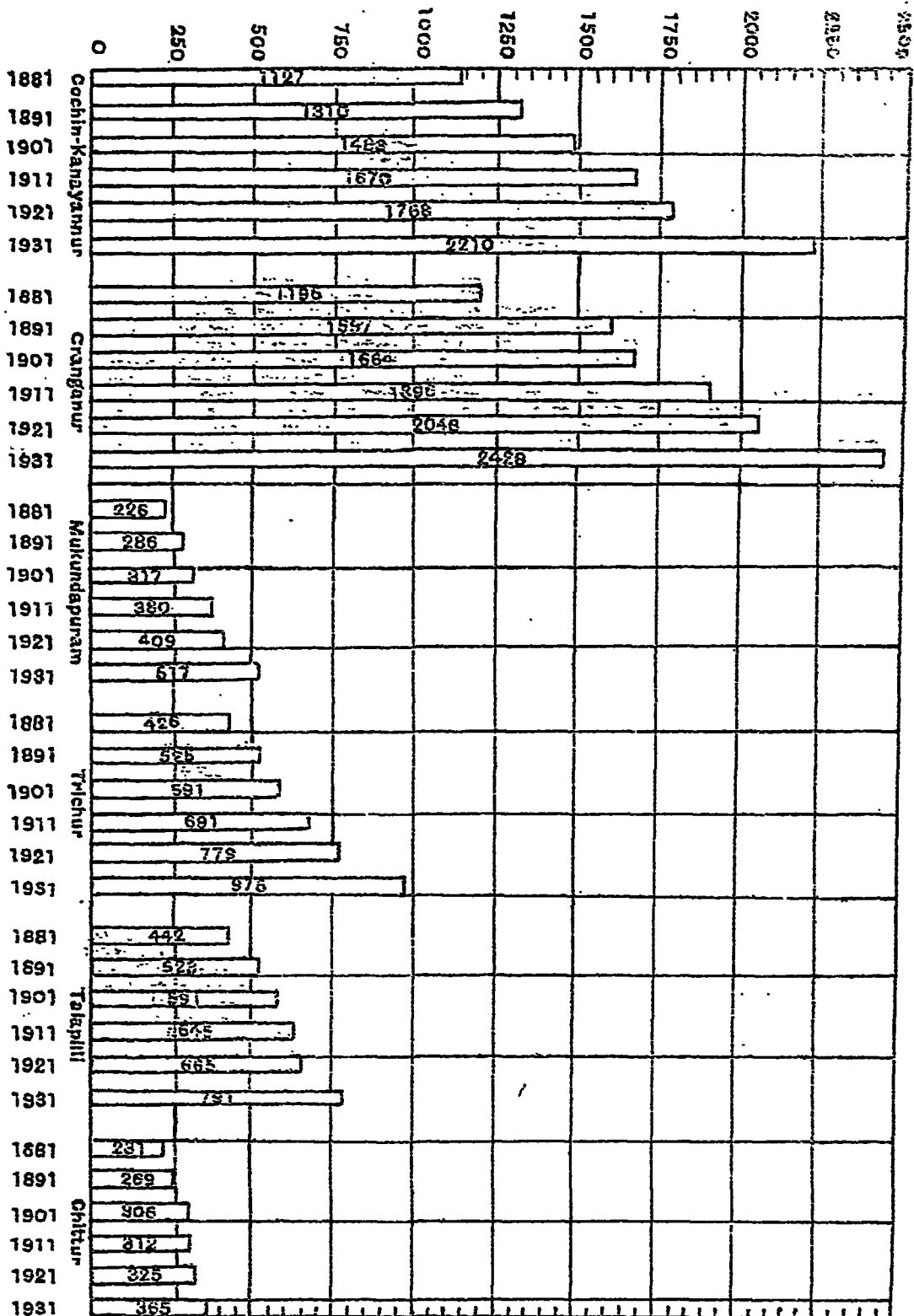
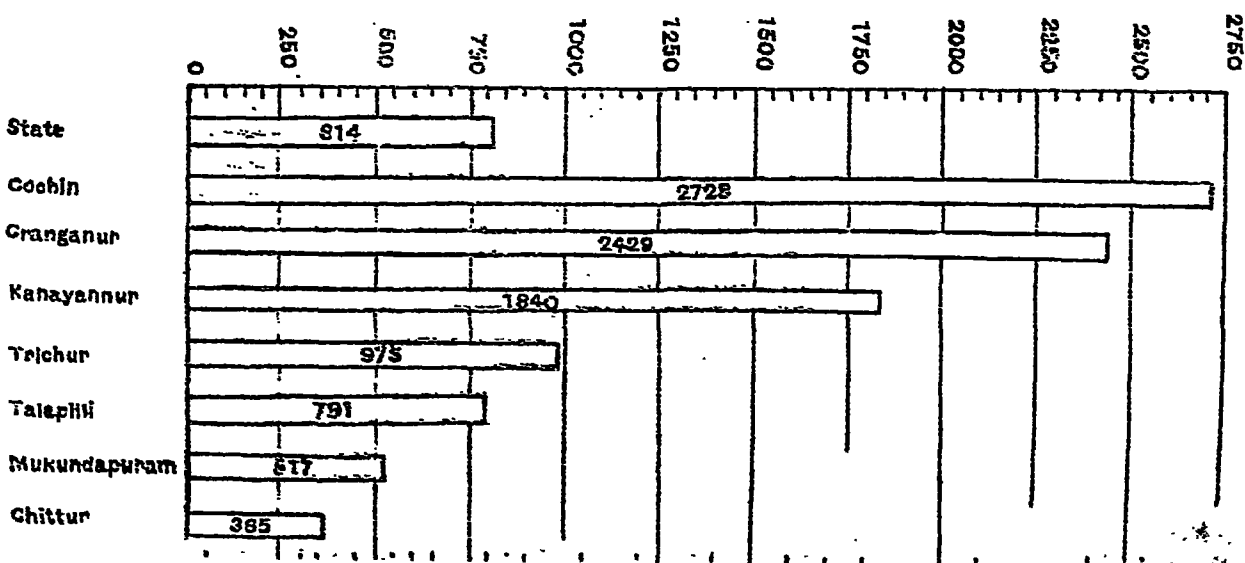


DIAGRAM.H
Density of Population by Taluka 1931
(Cochin & Kanayannur shown separate)



of Mattancheri and Ernakulam are indications of the industrial progress of this taluk. As additional attractions to the taluk, the capital of the State and the residence of His Highness the Maharaja are both here. It is therefore no wonder that the population of the taluk has been growing at an almost appalling rate in spite of its already enormous density. Trichur, the head-quarters of Trichur Taluk, is an important centre of trade. There are many brick and tile factories and rice mills in the taluk. The spinning and weaving mill at Trichur is a growing industrial concern. As in Cochin-Kanayannur, here too we have indications of industrial progress and the taluk is developing both agricultural and non-agricultural resources for the support of its rapidly increasing population. Mukundapuram too has its rice mills and tile factories. Besides, planting industry is carried on in its forest tracts on a large scale, as a result of which there are many estates and plantations in this taluk. And it is most significant that, while only 24·2 per cent of the cultivated area in the taluk was irrigated in 1921, the whole area under cultivation came to be irrigated in the course of the last 10 years. The very high rate of increase in Mukundapuram is not therefore unaccountable. Talapilli taluk being mainly agricultural, the developments characteristic of Mukundapuram and Trichur are absent in it, and naturally the increase in the population of this taluk is lower than the average increase for the State.

The half-detached and scattered taluk of Chittur does not conform to the standards of the other five taluks of the State. The scanty rainfall, the extensive forest area and the scourge of malaria characteristic of Chittur have turned it into an unhealthy and uncongenial tract where the density of population and the rate of increase in population are both very low. The unfavourable conditions are perhaps more marked in the north-east block of the taluk in the Tamil-Malayalam cultural border zone, lying detached from the rest of the State.

37. The net increase in population in the several taluks for the last 50 years is not at variance with these conclusions. The increase for the State as a whole during this period is 100·7 per cent. Mukundapuram and Trichur stand above this average with an increase of over 128 per cent. Cranganur and Cochin-Kanayannur come next with variations approximating to the State average. In view of the very high density of population in these two taluks it is not surprising that they have not kept pace with Mukundapuram and Trichur. The increase in Talapilli is only 79 per cent and, as may be expected, Chittur comes last with an increase of only 57·8 per cent.

Net variation
in population
for the last
50 years

38. Subsidiary Table II shows that 8·9 per cent of the population now live in taluks where the density is between 300 and 450 per square mile and 21·9 per cent in taluks having 450 to 600 persons to the square mile whereas, in 1921, 31 per cent of the population lived in taluks with a density of 300 to 450. At the last census 17·4 per cent of the population lived in taluks which had 600 to 750 persons per square mile, and 19·5 per cent in taluks where there were 750 to 900 persons to the square mile. But now we have 16·8 per cent living in taluks with a density of 750 to 900 and 19·8 per cent living in taluks where the density is 900 to 1,050. The percentage of population living in the most densely peopled taluks is seen to have remained constant at about 33 ever since 1875 when the first systematic census of the people was taken. The sum total of the changes in distribution noted above is that the percentage living in sparsely populated taluks has decreased during the last ten years.

Distribution
of population
by taluks ac-
cording to
density

39. The factors that are to determine the probable future trend of population in this State may now be examined so that we may form some rough

Factors deter-
mining future
variations:

present economic depression

estimate of our population as it will stand at the close of the current decade. In the first place there are certain considerations of a temporary character to be dealt with in this connection. The new decade has opened inauspiciously (or shall we say auspiciously in view of the fact that any further increase in the State's population is not likely to prove an unmixed blessing?) with an economic depression the depth of which has not yet been fathomed. We have been living through the dark night of acute distress. And though a stricken and paralysed world has been anxiously watching for the dawn of the era of economic recovery, there is as yet hardly any streak of light visible on the horizon. In the absence of an early improvement in economic conditions, this distress cannot but react on the normal rate of growth in population.

and epidemics

It has already been remarked that small-pox appeared in an epidemic form during the closing years of the last decade. This epidemic has been widespread and fatal in 1931 and 1932 and the mortality from small-pox has already led to a perceptible rise in the death-rate.

Pressure of population

40. There is then the important question of pressure of population and the room for further expansion to be considered. It was remarked in paragraph 23 above that the adverse effects of over-crowding and of the pressure of population on the means of subsistence have not hitherto been felt to any considerable extent. The abstract figures of density and particularly the figures for the coastal tract may, in themselves, be frightening. But the material resources of the area have been sufficient for the support of its population till now. And there is apparently no reason why further development of these resources should not maintain larger numbers. At the same time it must not be forgotten that the statistics of migration discussed in Chapter III are not without signs to show that the stream of emigration is gradually swelling and that its sluggish current may, at no distant date, pass the limits of the level and stagnant plains of economic comfort and independence and enter uneven ground to gather force and velocity in its attempts to find a suitable outlet for the increasing volume of waters.

Possibilities of industrial and commercial development and likely increase in population

41. Lastly there are the unlimited possibilities of industrial and commercial development connected with the improvement of the Cochin harbour. In view of the size of its inner harbour, its geographical situation and the rich hinterland it will serve, Cochin must rank as one of the most important and flourishing sea ports in all India when the work of developing the harbour is completed. The proposed conversion of the present metre gauge railway in the State into the broad gauge will connect Ernakulam and Cochin with the broad gauge lines of South India and very much facilitate transport and communication. The towns of Mattancheri and Ernakulam are certain to grow in importance. The rate of increase in population in the sea-board taluks is therefore likely to rise above the normal. Nor can the developments connected with the harbour and the railway fail to influence, at least to a certain extent, the taluks of Mukundapuram, Trichur and Talapilli. It is therefore not improbable that, in the absence of any unforeseen circumstances of an exceptional character, the next census may record a further increase in population despite the present adverse conditions and the already high density, particularly in view of the fact that artificial methods of keeping down the population like abortion, neglect of infant life or the adoption of modern devices of 'birth-control' are almost unknown in this land.

Houses and families: house defined

42. As at previous censuses a house was defined to be "the dwelling place of one or more families with their resident servants, having a separate

principal entrance from the common way." The definition has been elastic enough to be extended to the princely mansions of the richest classes and the flimsy, thatched huts of the humble, labouring classes. And, as the single homestead in separate premises occupied by a joint family is the general rule on the Malabar coast, the application of this definition does not present any great difficulty except in crowded places where houses are built on the street system. The orthodox type of Malayali house, the quadrangular building with an open yard in the centre and a clean court-yard all around, surrounded by a compound in which fruit trees and vegetables are grown, is fully described in the Census Reports of 1901 and 1911. The improvement in the planning and construction of buildings noticed in 1901 has been steadily maintained and many new and better types of buildings have accordingly come into existence.

43. Imperial Table I shows the number of occupied houses in the State and in each of its divisions and Subsidiary Table VII gives the average number of persons per occupied house and the average number of houses per square mile since 1881. The total number of houses returned in 1931 is 242,267 of which 207,563 were occupied and 34,704 unoccupied houses, the latter consisting chiefly of shops, public buildings and places of worship. The corresponding figures for 1921 were 178,211 occupied and 30,707 unoccupied houses. Occupied houses thus show an increase of 29,352 or 16.47 per cent for the decade whereas the increase in unoccupied houses is 3,997 or only 13 per cent for the same period. Of the unoccupied buildings 3,119 are places of worship.

Increase in
houses during
the decade

The proportion between the rate of increase in occupied houses and the rate of increase in population at successive censuses (given in the marginal statement to paragraph 20 above) has been slightly upset during the decade under review, the increase in occupied houses being lower than usual when compared with the increase in population. This is in all probability to be attributed to the short-counting of population at the last census. From the operation of the new Nayar Regulation of 1921 which facilitated the partition of joint Nayar families, a large increase in occupied houses was anticipated in the Census Report of 1921. Hundreds of families have been partitioned during the last ten years but the anticipated increase in occupied houses is not seen apparently because the divided branches, each setting up for itself, found their resources too slender to afford the luxury of new houses and had perforce to be satisfied with such buildings as they might have received for their share at the partition.

lower than
usual

44. As the rate of increase in occupied houses is lower than the rate of increase in population, there is a rise in the average number of persons per occupied house in the State. The 1931 average for the State is 5.8 against 5.5, 5.6 and 5.6 in 1921, 1911 and 1901 respectively. All taluks share in this rise in the average, as seen from Subsidiary Table VII.

House-room

45. As against the increase in occupied houses of 16.47 per cent in Cochin, Travancore has 22.1 per cent, Malabar 9 per cent and the Madras Presidency 11 per cent. The average number of persons per occupied house is 5.5 in Travancore, 5.7 in Malabar and 5 in the Presidency as a whole. The low average in the Presidency does not necessarily indicate a higher standard of living or greater degree of comfort enjoyed by the people. For the Malayali system of each house being built in separate premises with its court-yard and compound relieves congestion and gives more house-room and comfort than the street system of houses on the other side of the Ghats.

Comparison
with Travan-
core, Malabar,
&c.

46. Of the occupied houses, 32,506 or 15·7 per cent are in towns and the rest in villages. The number of persons per occupied house in towns is 6·3 and in villages 5·7. The corresponding figures for Travancore are 5·9 and 5·4 and for Malabar 6·8 and 5·6 respectively. Among the towns, Ernakulam has the highest average of 7 persons per house while certain wards in Ernakulam and Mattancheri are very much crowded and have as many as 8 persons to a house. At the same time there are some villages in Mukundapuram and Trichur where the average rises almost to 7.

47. The average number of persons per occupied house cannot be taken as an indication of the size of families. For according to the joint family system obtaining in Malabar, the average strength of a family is much higher.

48. Subsidiary Table VII reveals a steady increase from decade to decade in the number of houses per square mile in most taluks of the State. In 1881 the average number per square mile was 84·7 for the whole State while, in 1931, it is 140·2, the increase for 50 years being 55·5. Travancore has 122, Malabar 107·7 and the Presidency as a whole 64·9 houses to the square mile according to the 1931 census. The average per square mile in the several taluks varies according to density, Cranganur leading with 431·4 and Chittur bringing up the rear with 70·4.

SUBSIDIARY TABLES.

I.—Density, Water supply and crops.

Natural Division "Malabar and Konkan"	Mean density per square mile in 1931.	Percentage of total area		Percentage of culti- vated area which is irrigated.	Normal rainfall.	Percentage of cultivated area under			
		Cultivable	Cultivated			Rice	Wheat	Pulses	Other crops.
1	2	3	4	5	6	7	8	9	10
COCHIN STATE ..	814	54.2	51.7	63.2	117.8	64.2	..	1.8	34.0
Cochin-Kanayannur ..	2,210	74.6	74.4	68.4	121.6	42.5	..	..	57.5
Cranganur ..	2,429	83.4	85.4	0.1	124.8	29.5	..	..	70.5
Mekendapuram ..	517	41.3	41.0	100.0	143.5	54.3	..	2.6	43.1
Trichur ..	975	65.4	60.7	50.2	119.3	95.1	..	0.7	1.2
Talapilli ..	791	68.8	63.1	44.2	126.0	60.9	..	1.0	38.1
Chittur ..	365	41.3	38.6	42.2	71.8	70.8	..	5.1	24.1

II.—Distribution of the population classified according to Density.

[illegible]

III.—Variation in relation to Density since 1881.

Natural Division "Malabar and Konkan"	Percentage of variation Increase (+) Decrease (—)					Net variation 1881 to 1931	Mean density per square mile *						Variation of mean density per square mile from 1881 to 1931
	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891		1931	1921	1911	1901	1891	1881	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
COCHIN STATE ..	+25'1	+6'6	+13'1	+12'3	+20'4	+100'7	814	662	620	549	488	406	408
Cochin-Kannayannur ..	+25'4	+15'5	+12'6	+13'2	+16'2	+96'1	2,210	1,768	1,670	1,483	1,310	1,127	1,083
Cranganur ..	+22'2	+4'9	+13'9	+4'2	+33'5	+103'0	2,429	2,048	1,896	1,664	1,597	1,196	1,233
Makondapuram ..	+26'4	+7'6	+19'8	+11'1	+26'4	+128'9	517	409	380	317	286	226	291
Trichur ..	+25'4	+12'4	+17'0	+12'5	+23'2	+128'5	975	779	691	591	525	426	549
Talopilla ..	+19'0	+3'1	+9'1	+13'0	+18'4	+79'0	791	665	645	591	523	442	349
Chittur ..	+12'2	+4'3	+1'9	+13'7	+16'4	+57'8	365	325	312	306	269	231	134

* The figures for 1911, 1901, 1891 and 1881 have been revised. They are based on the revised area of 1,450 square miles.

IV.—Variation in Natural Population.

Natural Division "Malabar and Konkan"	Population in 1931				Population in 1921				Variation per cent (1921-1931) in Natural Population Increase(+) Decrease(—)
	Actual Population	Immigrants	Emigrants	Natural Population	Actual Population	Immigrants	Emigrants	Natural Population	
1	2	3	4	5	6	7	8	9	10
Cochin State ..	1,205,016	87,417	48,168	1,165,767	979,080	39,759	23,512	962,833	+ 21'1

VARIATION IN POPULATION

V.—Comparison with Vital Statistics.

Natural Division "Malabar and Konkan"	In 1921—1931. Total population of					
	Births			Deaths		
	Total	Male	Female	Total	Male	Female
1 Cochin State	2 142,516	3 75,361	4 69,155	5 91,231	6 45,637	7 45,125

Number per cent of population of 1921 of						Excess (+) or Deficiency (—) of births over deaths		Increase (+) or Decrease (—) of population of 1931 compared with 1921	
Births			Deaths			Total	Male	F. male	Natural Population
Total	Male	Female	Total	Male	Female	14	15	16	17
8 14.6	9 15.2	10 13.9	11 9.3	12 10.0	13 8.7	+ 51,285	+ 25,264	+ 26,019	+ 202,934
									18 + 225,936

VI.—Variation by Taluks classified according to Density.
(A) Actual Figures.

Natural Division "Malabar and Konkan"	Decade	Variation in Taluks with a population per square mile at commencement of decade of						
		Under 300	300 to 450	450 to 600	600 to 750	750 to 900	900 to 1050	1050 and over
1 COCHIN STATE	2 1921—1931 1911—1921	3 ..	4 +11,606 +3,919	+55,009 +14,753	6 +5,040	7 +32,270 +21,057	8 +18,444	9 +78,607 +16,171
Cochin-Kanayannur	1921—1931 1911—1921	..	..	..	..	..	..	+70,884 +14,556
Cranganur	1921—1931 1911—1921	..	..	..	..	..	..	+77,723 +1,615
Mukundapuram	1921—1931 1911—1921	..	..	..	..	+2,187	..	..
Trichur	1921—1931 1911—1921	..	..	..	+5,040	..	..	..
Talapilli	1921—1931 1911—1921	..	..	..	..	..	..	..
Chittur	1921—1931 1911—1921	..	..	..	..	..	..	..

VI.—Variation by Taluks classified according to Density.

(B) Proportional Figures.

Natural Division "Malabar and Konkan"	Decade	Variation per cent in Taluks with a population per square mile at commencement of decade of						
		Under 300	300 to 450	450 to 600	600 to 750	750 to 900	900 to 1050	1050 and over
1	2	3	4	5	6	7	8	9
COCHIN STATE	1921—1931 1911—1921	..	+12'2 +4'3	+26'4 +7'6	.. +3'1	+19'0 +12'4	+25'4 ..	+25'0 +5'4
Cochin-Kanayannur	1921—1931 1911—1921	..	..	..	..	..	..	+23'4 +5'5
Cranganur	1921—1931 1911—1921	..	..	..	..	..	..	+22'2 +4'9
Mukundapuram	1921—1931 1911—1921	..	..	+26'4 +7'6	..	..	..	..
Trichur	1921—1931 1911—1921	..	..	..	..	+12'4	+25'4..	..
Talapilli	1921—1931 1911—1921	..	..	..	+3'1	+19'0..	..	..
Chittur	1921—1931 1911—1921	..	+12'2 +4'3	..	..	..	..	..

VII.—Persons per house and houses per square mile.

Natural Division "Malabar and Konkan"	Average number of persons per house						Average number of houses per square mile					
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
COCHIN STATE ..	5'8	5'5	5'6	5'6	5'4	4'8	140'2	120'5	110'3	98'6	90'0	84'7
Cochin-Kanayannur..	5'8	5'4	5'5	5'5	5'2	4'5	378'2	326'7	303'3	269'3	252'3	248'5
Cranganur ..	5'6	5'3	5'4	5'2	5'3	4'6	431'4	372'9	349'0	317'3	288'7	258'0
Mukundapuram ..	5'9	5'5	5'7	5'6	5'5	4'7	88'0	74'1	66'9	57'1	51'7	47'5
Trichur ..	6'1	5'8	5'9	5'8	6'0	5'3	159'9	134'1	116'1	101'3	87'2	80'8
Talapilli ..	5'7	5'6	5'8	5'7	5'8	5'1	137'9	119'3	111'0	102'7	90'5	85'8
Chittur ..	5'2	5'0	5'0	5'1	4'6	4'1	70'4	64'5	61'7	59'4	58'7	52'4

CHAPTER II.—THE POPULATION OF CITIES, TOWNS AND VILLAGES.

THE urban population of the State is distinguished from its rural population in Imperial Table I. Imperial Table III contains the figures of the population living in towns and villages of different sizes. A list of towns classified by population with variations since 1881 is given in Imperial Table IV, and another list of these towns arranged territorially with the population classified by religion is contained in Imperial Table V. Three Subsidiary Tables are to be found at the end of this Chapter, the first showing the distribution of the population between towns and villages, the second giving the number per mille of the population and of each religion living in towns, and the third classifying towns by population.

Reference to
Statistics

2. The Imperial Code of Census Procedure defines a city as "every town containing not less than 100,000 inhabitants and any other town which the Provincial Superintendent, with the sanction of the Local Government, may decide to treat as a city for census purposes ; " and a town itself is to include "every municipality, all Civil lines not included within municipal limits, every cantonment and every other continuous collection of houses, inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a town for census purposes, having regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations." According to this definition, nine places were treated as towns at the census of 1921, four municipalities and five non-municipal areas. At the present census three new places were added to this list—Narakkal, Chalakkudi and Vadakkancheri. In each case the area selected to be treated as a town is only about a square mile in extent, and the population of this area exceeds 5,000 in all the three places. Besides, Vadakkancheri, the head-quarters of Talapilli Taluk, has its public offices and courts, a Government Dispensary and a Government High School. And Ottupara suburb (included in the town) is a trading centre on a small scale. Chalakkudi is the junction of the State Railway and the Forest Tramway. The Office of the Conservator of Forests, the Tramway Engineer's Office, the Tramway Workshop and the Government Pottery works are at Chalakkudi which has its Government High School and Government Hospital also. Narakkal stands midway between Cranganur and Cochin on the coastal strip lying between the backwaters and the Arabian Sea. Instead of metalled roads it has only canals for purposes of communication and transport. But it is an important Christian centre with a Government High School, and a Government Dispensary for medical relief. And in addition to the cottage industries connected with the cocoanut palm, Narakkal has its fish-curing yards. It may be that the non-municipal towns of the State have fewer urban characteristics than the municipal towns, but they too have their own importance in that they primarily exist as the necessary market centres for the service of adjacent rural areas.

Definitions &
their appli-
cation

3. The marginal statement gives the percentages for five censuses of the population living in urban areas in Cochin, Travancore, Malabar and

Urban population compared with that of other States or Provinces

the Madras Presidency as a whole.

Census year	Percentage of urban population in			
	Cochin	Travancore	Malabar	Madras Presidency
1891	7.0	4.2	7.3	9.5
1901	10.8	6.2	7.8	11.2
1911	12.0	6.2	8.0	11.8
1921	13.0	10.0	7.6	12.4
1931	17.1	10.8	7.7	13.6

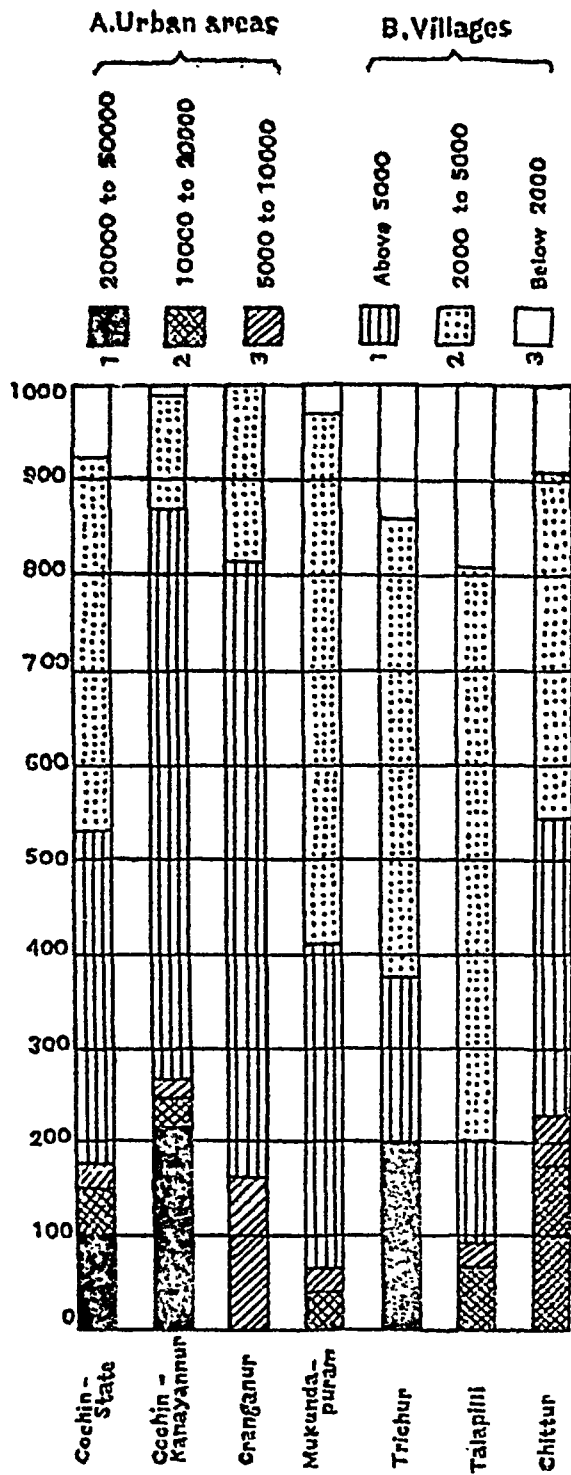
It will be seen from the statement and from diagram A that the proportion of urban population in our State has been steadily growing and that it has risen from 7 per cent in 1891 to 17.1 per cent in 1931. And though Cochin cannot approach anywhere near the proportion of urban population in the industrial countries of Europe where more than three-fourths of the population live in towns, and though there are certain advanced States and Provinces in North India like Baroda and

Ajmer-Merwara that show a higher proportion of urban population than Cochin, still it is ahead of its neighbours in Southern India.

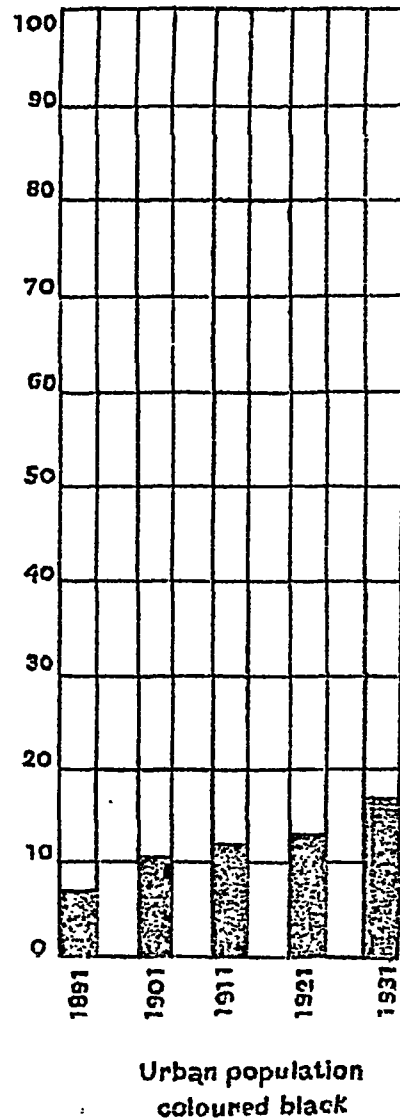
Growth of population in towns

4. The urban population in the State numbered 127,141 in 1921 whereas it is 206,340 at present. This marks an increase of 62.3 per cent during the past decade. The percentage of increase in municipal towns alone is 50 and in non-municipal towns 97. Part of this large increase is due to the normal growth of the population of the old towns, but the major portion of it is to be attributed to the new areas treated as urban at the present census. In addition to the formation of three non-municipal towns referred to in paragraph 2 above, Trichur, Mattancheri and Ernakulam among the municipal towns and Trippunithura and Kunnankulam among the non-municipal towns have extended their limits by the absorption of outlying suburbs. If the area newly treated as urban is deducted from the total urban area and the calculation confined to the urban area of 1921, the municipal towns will show an increase of about 21 per cent and the non-municipal towns about 25 per cent for the decade, and the average increase for both classes of towns together will be below 22 per cent while the State as a whole records an increase of 23.1 per cent. It will thus appear that the growth of population in municipal towns has not kept pace with the growth in rural tracts. But Ernakulam and Mattancheri have registered an increase of 33.5 and 27.8 per cent respectively on their 1921 area. The corresponding increase in Trichur is only 14.4 per cent against an average increase of 25.4 per cent for the whole taluk. The facts that the northern suburbs of Trichur town show a very high rate of growth (ranging from 30 to 35 per cent) and that most of the mill hands working within the town live outside the municipal limits are significant in this connection, and the wide prevalence of small-pox within the town at the time of the final census will further explain the low rate of increase. The municipal town of Chittur-Tattamangalam comes last with an increase of only 4.2 per cent against the average increase of 12 per cent for the taluk of Chittur. The adjoining villages have not fared better in this respect, the highest rate of growth recorded by them being only 6 per cent. Some of them even show an actual decrease in population. Malarial fever which has infected the whole area accounts for this state of affairs. Year after year it has been claiming its victims in increasing numbers. But for these exceptional circumstances the growth of population in towns would have been higher than in rural areas. And it will not be wrong to conclude that the facilities for higher education and medical relief and other amenities associated with urban life as also the higher wages available for labour have been attracting to the urban areas people of all grades in steadily increasing numbers.

B
Proportion per Mille of the Population
of each Taluk living in



A
Proportion per cent
of Rural & Urban Population
to total Population
at each census since 1891.



State	A			B		
	1.	2.	3.	1.	2.	3.
State	101.	45.	25	358	392.	79
Cochin	218.	31.	18.	605	117.	11
Kanayannur	..	..	161.	652.	187.	..
Cranganur	..	42.	22.	348.	556.	32.
Mukundapuram	191.	..	..	187	481.	141
Trichur	..	68	26.	107.	608.	191
Talapilli	..	177.	52.	318	361.	92
Chittur	..	..	..	..	..	..

5. The appended statement gives the area, population and density of the towns. It will be seen therefrom that Mattancheri and Ernakulam, the commercial and political capitals of the State, which have recorded the highest increase in population among municipal towns, are the most congested. These towns are so situated that they have little scope for expansion and therefore they are likely to become more congested as they grow further in importance with the completion of the Cochin harbour works. The situation of Trichur on the other hand affords it exceptional facilities for extension, and it is likely to grow in future also as it has done in the past in view of its many-sided importance. The town has its historic associations. It is also the industrial, commercial and educational centre of the northern division of the State. And many departments of the Government have their head-quarters at Trichur. Among non-municipal towns Trippunittura, the seat of the Ruling Family, and Kunnankulam, the most important town in Talapilli taluk and a flourishing Christian centre, are not only congested but have also recorded the highest growth.

Area, population and density of towns

Town	Area in square miles	Population	Persons per square mile	Persons per acre
Trichur	4.87	45,658	9,375	14.7
Mattancheri	2.69	39,645	14,738	23.0
Ernakulam	3.12	36,638	11,743	18.3
Chittur-Tattamangalam	2.14	18,915	8,839	13.8
Kunnankulam	1.89	13,822	7,313	11.5
Irinjalakkuda	2.02	11,047	5,442	8.6
Trippunithura	1.27	10,717	8,373	13.1
Cranganur	1.26	6,866	5,449	8.5
Narakkal	0.97	6,475	6,675	10.5
Chalakkudi	1.72	5,886	3,402	5.3
Nemmara	0.69	5,513	7,990	12.6
Vadakkancheri	1.25	5,158	4,126	6.4
Average	1.99	17,195	8,637	13.5

It will be instructive to compare the figures in the foregoing paragraph with similar figures for Travancore. There are 19 municipal and 27 non-municipal towns in Travancore against the 4 municipal and 8 non-municipal towns of our State. The total urban area in Cochin is 23.89 square miles while the corresponding area in Travancore is 171.76 square miles. The average population of a town here is 17,195 and the mean density 8,637, the corresponding figures for Travancore being only 11,995 and 3,213 respectively. Alleppy, the commercial capital of Travancore, has the highest density among the more important towns of that State. But even Alleppy is much less crowded than Mattancheri and Ernakulam, having only 15 persons per acre against 23 and 18.3 in Mattancheri and Ernakulam respectively.

6. From Imperial Table I it will be seen that Cochin-Kanayannur taluk with its four towns has the largest urban population in the State. Trichur with its only town comes next, Chittur, Talapilli and Mukundapuram with two towns each follow in due order, and Cranganur with its one town comes last. Subsidiary Table I and diagram B will show the proportion of the population of each taluk living in towns and villages of different sizes. Here too Cochin-Kanayannur is seen to have proportionately the largest urban population with 267 persons in every 1,000 living in towns, no doubt because Ernakulam and Mattancheri are both in this taluk. Next in order comes Chittur with 229 per mille of the population living in towns. The largest percentage of non-Malayali communities is to be found in Chittur and the presence of these people who like to congregate in towns gives the taluk its high proportion of urban population.

Proportion of urban population in different taluks

Along Cochin comes Trichur, and Cranganur, Talapilli and Mukundapuram follow with still lower proportions. The natural aversion of the purely Malayali Hindu castes for the congested life in towns, which has always stood against the growth of big towns in the State, is responsible for the low proportion of urban population in these taluks.

Percentage of
urban population
in the various
districts of
the State.

7. In 1921, 18.7 per cent of the urban population lived in towns containing a population of 3,000 to 10,000, 14.3 per cent in towns with a population of 10,000 to 20,000 and 59.6 per cent in towns having a population of over 20,000. The corresponding figures for 1931 are 14.5 per cent, 26.4 per cent and 59.1 per cent. The percentage of urban population living in small towns is thus seen to be lower than in 1921, because the towns have been growing rapidly.

Percentage of
urban population
in the various
districts of
the State.

8. The Census Report of 1921 refers to the growth of towns on the west coast as "mainly due to the habits of living and enterprise of native Christians, Muslims and non-indigenous Hindus, chiefly Tamil Brahmans, so that they preponderate over the indigenous Hindus in towns, specially in the more important ones." In the three most important towns of Mattancheri, Ernakulam and Trichur, the Hindu form but less than 50 per cent of the population though their proportion in the total population of the State is 64.8 per cent. If the Tamil and Konkani Brahmans and other non-Malayali Hindus are excluded, the proportion of the Hindu population in these towns will be seen to be very low indeed. And while 17.1 per cent of the total population of the State live in towns, it is noteworthy that 22 per cent of the Christians and 21 per cent of the Muslims but only 14.5 per cent of the Hindus of the State are residents of towns.

cent of the State's rural population are grouped in these villages. Forty-three villages of which thirteen are in Cochin-Kanayannur and three in Cranganur contain between five and ten thousand inhabitants. Five of them have been reduced in size as a result of the formation of towns. The villages of this class account for 29.93 per cent of the rural population. Nine villages in Cochin-Kanayannur and one in Cranganur have a population of ten to twenty thousand and 13.23 per cent of the rural population live in them. It is villages of this class lying on the sea-board that are almost as much crowded as urban areas. And it is here that we find instances of rural tracts having a density of over 4,000 persons to the square mile.

SUBSIDIARY TABLES.

I.—Distribution of the population between Towns and Villages.

Natural Division "Malabar and Konkan"	Average population per		Number per mille residing in		Number per mille of urban popula- tion residing in towns with a population of				Number per mille of rural popu- lation residing in villages with a population of			
	Town	Village	Towns	Villages	20,000 and over	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and over	2,000 to 5,000	500 to 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
COCHIN STATE.	17,195	3,685	171	829	591	264	145	..	441	462	95	2
Cochin-Kanayannur..	23,369	7,133	267	733	816	115	69	..	829	156	15	..
Cranganur ..	6,866	7,133	161	839	..	..	1,000	..	783	217	..	..
Mulundapuram ..	8,467	4,113	64	936	..	652	348	..	397	568	35	..
Trichur ..	45,658	2,727	191	809	1,000	..	..	..	233	592	169	6
Talapalli ..	9,490	2,479	94	906	..	728	272	..	119	669	212	..
Chittur ..	12,214	3,295	229	771	..	774	226	..	426	451	115	8

II.—Number per mille of the total population and of each main religion who live in towns.

Natural Division "Malabar and Konkan"	Number per mille who live in towns							
	Total popu- lation	Hindu	Muslim	Christian	Jain	Jew	Buddhist	Zoroastrian
1	2	3	4	5	6	7	8	9
COCHIN STATE.	171	145	210	220	595	734	354	1,000
Cochin-Kanayannur..	267	245	501	250	1,000	822	1,000	1,000
Cranganur ..	161	202	58	79	..	..	..	..
Mulundapuram ..	64	52	64	87	..	6	..	..
Trichur ..	191	121	226	310	..	..	326	..
Talapalli ..	94	62	53	235	..	..	..	..
Chittur ..	229	232	253	62	..	..	..	..

III.—Towns classified by population.

Class of Town	Number of towns of each class in 1931	Proportion (per mille) to total urban population	Number of females per 1,000 males	Increase per cent in the population of towns as classed at previous censuses					Increase per cent in urban population of each class from 1881 to 1931	
				1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	(a) in towns as classed in 1881	(b) in the total of each class in 1931 as compared with the corresponding total in 1881
I	2	3	4	5	6	7	8	9	10	11
Total	12	1,000	980	48.5	10.4	25.7	18.8	15.7	+160.2	+224.0
I. 100,000 and over	..	..	..	..	..	..	..	..	..	..
II. 50,000 to 100,000	..	..	..	..	..	..	..	..	..	..
III. 20,000 to 50,000	3	591	932	61.0	10.9	6.5	..	..	..	..
IV. 10,000 to 20,000	4	261	1,061	4.2	..	51.3	19.7	17.5	+170.4	+4.6
V. 5,000 to 10,000	5	145	1,040	33.5	5.5	6.0	16.9	11.5	+67.2	+352.6
VI. Under 5,000	..	..	..	71.6	-4.8	..	..	13.9	+177.1	..

Note.—Subsidiary Table IV has not been prepared as there are no cities in the State.

CHAPTER III.—BIRTH-PLACE AND MIGRATION.

Reference to statistics

THE statistics of birth-place are given in Imperial Table VI while the Subsidiary Tables at the end of this chapter summarise the salient features of these statistics thus:

Subsidiary Table I presents the actual figures of immigration into the State.

Subsidiary Table II is the complement of Table I and gives the actual figures of emigration from the State.

Subsidiary Table III shows the migration between Cochin and other parts of India and other countries.

A special enquiry was undertaken regarding emigration from the State and the results have been embodied in seven Special Tables reviewed at the end of this chapter.

Summary of immigration statistics

2. According to these statistics, of the 1,205,016 persons enumerated in Cochin on the day of the final census as many as 1,117,599 or 927 per mille of the total population were born in the State. The remaining 87,417 persons (73 per mille of the total population) were immigrants from outside. The number of immigrants in 1921 was but 39,759 and there is therefore an increase of 119.9 per cent in immigrants during the decade. The proportion of outside-born

Census year	1931	1921	1911	1901
Number of immigrants in every 1,000 of the total population.	73	41	50	62

persons in the State's population for four censuses is shown in the margin and it is seen that the figure for 1931 is by far the highest of the four.

Immigrants classified: the casual, temporary and periodic types

3. The large increase in the number of immigrants should not, however, lead us to the conclusion that Cochin had any superior or new attractions to tempt outsiders more than in the past. For, a classification of the immigrants according to their birth-place reveals the fact that 94.4 per cent of their total number corresponding to more than 68 per mille of the State's population are

Immigrants from	No. of females to 100 males.
Travancore	154
Coimbatore	116
Malabar	145

our next-door neighbours from Travancore (31,167), Coimbatore (4,909) and Malabar (46,415). They have therefore just stepped over the border. The fact that females preponderate in this class proves the *casual type* of this

migration, which "arises largely from the very common practice amongst Hindus of taking a wife from another village, and from the fact that young married women often go to their parents' home for their first confinement." The majority of the immigrants from Coimbatore are labourers working in the tea, coffee or rubber estates of the Nelliampathi and other hills, and they therefore belong either to the *temporary* or the *periodic* type of migrants whose movements will be regulated by the temporary or periodic demands for labour. The immigrants from Travancore show an increase of 151.7 per cent during the intercensal period, those from Malabar an increase of 114.3 per cent and those from Coimbatore 110 per cent.

The semi-permanent type

4. Of the total number of immigrants only 4,926 or 5.6 per cent remain to be accounted for. The adjacent districts of Madura, Salem, South Canara,

Tinnevelly and Trichinopoly claim more than half this number. The marginal

District	No. of immigrants	No. of females to 100 males.
Madura ..	353	87
Salem ..	470	80
South Canara ..	994	60
Tinnevelly ..	687	72
Trichinopoly ..	151	80

table gives the specific figures and the sex proportion of the immigrants from these districts. The bulk of these people being men, it is clear that most of them belong to the *semi-permanent* class of migrants "who reside and earn

their living in this State, but retain their [connection with their own homes, where they leave their families and to which [they return in their old-age, and at more or less regular intervals in the meantime." The immigrants from South Canara and Tinnevelly are mostly Brahmans. The services of the Canarese Brahman or Embran have always been in demand in the Hindu temples of the State where they officiate as priests. As dealers in cotton fabrics and bankers the Tinnevelly Brahmans were connected with Cochin as with other parts of Malabar from early times; and, though they have been superseded to a great extent by others in their trade, there are still many interests binding them to the State. There is a certain amount of periodic immigration of labour from Salem and Madura, many of the coolies working in the Malakipara estate (adjoining the estates of the Anamalai hills in Coimbatore district,) having returned either of these districts as their birth-place. The immigrants from these five districts together form but little more than 2 per mille of the State's population.

5. All other parts of India and foreign countries together claim but 2,271 immigrants (2.6 per cent of the total number). Of these 839 are from other parts of South India and 991 from the Bombay Presidency, Bombay States (Kathiawar) and Western India Agency (Cutch). The sex proportion among

Permanent
immigrants

District	No. of immigrants	No. of females to 100 males
Bombay Presidency ..	291	62
Bombay States (Kathiawar) ..	491	57
Western India Agency (Cutch) ..	209	87

them shows that many of them are of the *semi-permanent* class of migrants though there are *permanent* settlers also among them. The most prominent merchants of Mattancheri are Baniyas and Muslims hailing from Bombay, Kathiawar and Cutch and most of them belong to the latter group. They have long been connected with

the place and Mattancheri owes its commercial prosperity and importance almost entirely to these people.

6. Of the handful of foreign-born persons (203 in number) enumerated in Cochin, perhaps those from Ceylon and the Straits Settlements (62 and 48 respectively) are mostly the children of emigrants from the State, born to them during their sojourn in these foreign countries. Most of those from the United Kingdom and Ireland (38) are planters. Other European countries (30) have sent several Christian missionaries to Cochin.

Immigrants
from foreign
countries

7. The statistics of persons born in Cochin and enumerated in other States or Provinces of India have been received from the Provincial Superintendents concerned. Ceylon, Borneo and Seychelles also have furnished statistics on the subject. But the figures for other countries are not available though it is well known that hundreds have emigrated to the Straits Settlements and Malaya and that at least a few scores of Cochin-born persons are to be found in other Asiatic countries, Africa and Europe. The results of the special enquiry regarding emigration throw some light on the subject and, as we shall presently

Emigration
statistics

see, they give rise to doubts about the accuracy of many of the figures furnished from other States and Provinces.

Summary of
these statis-
tics-emigrants
to contiguous
districts

8. Subsidiary Table II compiled from the figures obtained from outside gives 48,168 as the number of emigrants from Cochin. The corresponding figure for 1921 was 23,512 so that the emigrants have increased by 24,656 or 104.9 per cent. The figures of previous censuses also point to the fact that

Census year	1931	1921	1911	1901
No. of emigrants	48,168	23,512	25,047	14,790

*Does not include the emigrants to Ceylon who numbered 4,256 in 1911.

emigration has been gradually increasing in volume. Like the immigrants into the State, most of the emigrants also belong to the *casual* type and as many as 37,441 of them (77.7 per cent of the total number) have but stepped over the border and are to be found in Travancore (26,964), Coimbatore (2,364) and Malabar (8,113), Coimbatore alone showing a low proportion of females. The net result of the migration between Cochin and these three neighbours has been a gain of 45,050 persons to the State's population (4,203 from Travancore, 2,545 from

Emigrants to	No. of females to 100 males
Travancore	151
Malabar	110
Coimbatore	46

Coimbatore and 38,302 from Malabar).

and to other
parts of South
India

9. 4,886 emigrants (10.2 per cent of the total number) are distributed in other parts of the Madras Presidency including Mysore, Pudukkottai and the French Settlements in South India. The city of Madras alone claims 1,010 of this number, facilities for higher education, professional careers and prospects of employment in the public service being the main attractions that take people to the capital of the Presidency. Tanjore and Trichinopoly too have, like Madras, a considerable number of students among the Cochin-born population enumerated in those districts.

Emigrants to
other parts of
India and their
sex proportion

10. Other States and Provinces in India together claim only 3,391 or 7 per cent of the total number of emigrants; and of these the Presidency of Bombay including the Bombay States and Agencies accounts for 3,035. The sex proportion in this number is perplexing. The figures furnished by the Provincial Superintendent of Bombay show that Bombay city contains 2,304 females against 642 males born in Cochin. We have already seen that the merchant magnates of Mattancheri are immigrants from Bombay. Of the Cutch Memons, Havais and Baridias—the three prominent classes among them—the last two have not far touch with their native Province. Mattancheri has commercial dealings with Bombay and several of the cargo boats plying between the two places are manned by Muslims (Mappillas) from Cochin. It is also understood that many Mappillas have settled in Bombay as petty traders. But these facts throw no light on the abnormal proportion of females in the emigrant population from Cochin found in Bombay city. The Census Report of Cochin for 1911 explains the presence of Cochin-born persons in Bombay thus: "Of the 1,032 (Cochin-born persons) found in the Bombay Presidency, probably the majority are persons born in Cochin during the temporary sojourn of their parents here." But then there were only about 100 females in this number so that the proportion of males was very high in 1911. For this reason, if we adopt the above explanation, it must follow that Mattancheri, which had a predilection for male children in the past, developed a partiality for the fair sex later on, so much so that seven

out of every nine children born in the town during the last two decades were females! The Cutch Memons have for long lost all touch with their original home. The Havais do not bring their families to Mattancheri, but return to their homes periodically. There can therefore be no Cochin-born Havais in Bombay or elsewhere. Very few Baniya girls born in Cochin are given in marriage to men in distant Bombay. In the circumstances I can offer no satisfactory explanation for the abnormal proportion of females in the figures of emigrants furnished by the Bombay Superintendent.*

11. Of 2,450 emigrants enumerated outside India, 2,446 are to be found in Ceylon, 3 in Borneo and 1 in Seychelles. Almost all the emigrants to Ceylon are labourers working in estates.

Emigrants to foreign countries

12. From the statistics of emigration given in Subsidiary Table II it will appear that the net result of migration has been a gain to the State's population of 39,249 persons, this number being the excess of immigrants over emigrants during the decade. The corresponding gains for 1921, 1911 and 1901 were 16,247, 22,219 and 35,264 persons respectively. The figures for 1921 and 1901 would have been reduced further if the statistics of the emigrants to Ceylon for those years had been available.

Gain to State's population by migration

13. In paragraph 14 of Chapter I it was remarked that the gain resulting from migration calculated on the basis of these statistics was only apparent and that the actual gain must probably be less. The figures presented in the Special Emigration Tables at the end of this chapter will support this contention. From its very nature the special enquiry regarding emigration from the State was bound to be incomplete and imperfect in its results. A separate schedule was issued for the purpose, and enumerators were instructed to ask each householder whether any member or members of his family born in the State had left it for places outside Cochin. In the event of an affirmative answer being received to this question, the particulars required for the several columns of the schedule regarding the person or persons who had thus emigrated were to be ascertained and entered in the schedule. Where whole families had emigrated, it is obvious that no returns could be secured through this procedure. Nor was this the only difficulty. For, the information obtained from the lower, ignorant classes of people was but meagre. It was further observed that grown up sons who had emigrated with their families were not generally returned because they were no longer regarded as members of their parents' families. Likewise grown up

Scope of special enquiry and accuracy of its results

District, State or Province	No. of emigrants according to the returns received from Provincial Superintendents	No. of emigrants returned at the special enquiry
Coimbatore ..	2,364	1,729
Nilgiris ..	578	283
Salem ..	250	124
Travancore ..	26,964	6,974
Bombay ..	3,013	822

daughters, who were married to persons from outside the State and who had left for their husbands' homes, were also frequently omitted, because they too had ceased to be members of their parents' families. In the circumstances, the statistics collected by means of the special enquiry are far from complete as seen from the marginal table in which a few of the figures returned at the special enquiry are given side by side with the corresponding figures furnished by Provincial Superintendents.

* It is suggested that a considerable proportion of the Cochin-born women enumerated in the city of Bombay may be the wives of emigrants from Travancore or British Malabar, who have married from Cochin.

Statistics of emigrants and their sex proportion according to special enquiry

14. The Special Emigration Tables give 39,742 as the total number of emigrants from the State. The figure includes 2,576 persons who have emigrated to the Straits Settlements and Malaya and other foreign countries, from which statistics of emigrants have not been received. Excluding this number from the total, we have 37,166 persons returned at the special enquiry against 48,168 according to the returns of the Provincial Superintendents. If we now turn to

	Males	Females
Number of emigrants according to the returns from Provincial Superintendents ..	22,878	25,290
* Number returned at the special enquiry ..	28,484	8,682

* Does not include the emigrants to the Straits Settlements, Malaya, &c.

the sex proportion in the two sets of statistics and study the marginal figures, it will be seen that the number of male emigrants according to the special enquiry is considerably in excess of the number furnished by Provincial Superintendents, whereas the number of female emigrants is but a third of that returned from outside. Obviously, the omissions referred to in the last para-

graph have chiefly affected the returns of female emigrants, and it is not unlikely that the reticence of most people on matters connected with their women is partly responsible for such wholesale omissions.

These statistics compared with statistics of emigrants received from other States and Provinces

15. A comparison of the statistics given in Subsidiary Table III with the statistics in Special Emigration Table VII will show that the numbers of emigrants from Cochin enumerated in the various districts or Provinces are as a rule higher than the numbers returned at the special enquiry. The difference is striking in regard to Travancore and Bombay as seen from the margin of paragraph 13 above. There are, however, certain exceptions worth noting, and Madras, Malabar, Burma and Ceylon are seen to claim larger numbers of emigrants from Cochin than are accounted for by the Provincial Superintendents. It may be argued that the information elicited at the special enquiry regarding the place to which a person has emigrated might be inaccurate, the house-holder in his ignorance giving the name of one place instead of

District, State or Province	No. of emigrants according to the returns received from Provincial Superintendents	No. of emigrants returned at the special enquiry
Madras ..	1,010	2,803
Malabar ..	8,113	10,558
Burma ..	239	642
Ceylon ..	2,446	9,618

another. A large allowance may be made for such errors. But the difference is too wide to be covered by these errors alone particularly in view of the well known fact that large numbers of labourers flocked to Ceylon, the Straits Settlements and Malaya before the present economic depression had paralysed those countries*. These statistics and particularly the statistics of emigrants to countries outside India lead us to the conclusion that more people have emigrated from Cochin than are accounted for in the figures supplied from other States and Provinces and embodied in Subsidiary Table II.

16. If the results of the special enquiry have been disappointing in that the figures of emigrants collected by this means are not reliable, still these results are interesting and important in other ways. The seven Special Emigration Tables at the end of the chapter are so compiled as to exhibit all salient features

* The repatriation of labour from these countries on account of economic depression had not started on any large scale at the time of the final census.

connected with emigration from the State. Table I containing the actual figures of emigrants by locality, religion and caste shows that 73·8 per cent of the emigrants are Hindus, 5·2 per cent are Muslims and 21 per cent Christians. These figures are not without their significance in view of the fact that the Muslims and Christians in the State's population have recorded a higher rate of increase than the Hindus. The marginal table gives the specific numbers of

Results of special enquiry reviewed: emigrants by locality, religion and caste

Caste or community	Strength of the community in the State's population	Number of emigrants from the community
Brahman ..	41,324	3,501
Nayar ..	142,637	8,641
Iluvan ..	276,649	10,265
Muslim ..	87,902	2,067
Christian ..	334,870	8,338

the emigrants from selected communities side by side with the strength of these communities in the State's population. The very high proportion of Brahman emigrants—almost all of them are Tamil Brahmans—is specially noteworthy. That the number of Tamil Brahmans in the State has actually decreased by 0·04 per cent during a decade of abnormal increase in population may be explained in the light of these useful figures. 24·2 per cent of the emigrants are from Talapilli taluk, 20·9 per cent from Trichur and 20·3 per cent from Mukundapuram. Emigration of labour to Ceylon and other places is mostly from these taluks and they naturally show a very low proportion of female emigrants. Cochin-Kanayannur in spite of its overcrowding accounts for but 18·6 per cent of the emigrants, Chittur claims 13·5 per cent and Cranganur

Emigrants from	Number of females to 100 males
Cochin-Kanayannur ..	70
Cranganur ..	14
Mukundapuram ..	13
Trichur ..	7
Talapilli ..	22
Chittur ..	99

2·5 per cent.

17. Table II gives the actual figures of emigrants by age, sex and locality. As may be expected, the proportion of children and aged people is but small. 78·6 per cent of the emigrants are between 15 and 40 years of age. 7·5 per cent below 15 years and 13·9 per cent above 40 years.

Emigrants by age-periods

18. Tables III, IV, V and VI are perhaps more interesting and important than the others in that they classify the emigrants into earners and dependants by age, sex and locality, and show their occupation, monthly income and educational qualifications. As many as 67·5 per cent of the emigrants are seen to be earners and they include a considerable number of women also (16·1 per cent of the female emigrants). The dependants are mostly children under 15 years and women. Agriculture supports 3·9 per cent of the emigrants, industries maintain 9·7 per cent and transport and commerce 17·3 per cent. No less than 18·9 per cent depend on domestic service. Liberal professions and public service support a fair number (10·0 per cent), and other occupations 21 per cent. While most of the emigrants belong to the lower orders and are uneducated, it is seen that quite an appreciable number (2,162 or ~~more than~~ 5 per cent of the total,) is from the educated classes, scores of them ~~being~~ graduates of universities with high professional or literary qualifications. The ~~effects~~ effects of overcrowding and the pressure of population ~~on the means of subsistence~~ account for the former type of emigrants, while ~~educational~~ ~~unemployment~~ responsible for the latter. Young men who have ~~received~~ ~~English~~ ~~education~~ find no suitable employment in the State. They are ~~frustrated~~ ~~and~~ ~~unemployed~~

Educational qualifications, occupation and monthly income of emigrants

and are willing to go anywhere if only they have a chance of getting employed. The days when love of home and restrictions of caste checked emigration seem to have departed for ever.

Where emi-
grants go to

19. Table VII classifies the emigrants according to the places to which they have emigrated. The figures show that the contiguous districts of Travancore, Coimbatore and Malabar claim but 48·5 per cent of the total number. The rest are to be found in more or less distant places. The fact that emigrants from the State have gone to Mesopotamia (5), Arabia (7), Persia (12), Africa (21), and Australasia (11) is specially noteworthy. Most of those found in England and Wales (26) and Continental Europe (8) are students.

SUBSIDIARY TABLES.

I.—Immigration.

Natural Division where enumerated 'Malabar and Konkan'	Born in														
	Cochin State			Contiguous Districts and States in the Madras Presidency (Malabar, Coimba- tore and Travancore)			Other parts of the Madras Presidency including Indian States of Mysore and Pudukkottai and the French Settlements			Provinces and States outside the Madras Pre- sidency includ- ing the Portu- guese Settle- ments			Outside India		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cochin State	1,117,592	553,453	564,146	82,491	33,497	48,994	3,451	1,967	1,484	1,272	790	482	203	106	97

II.—Emigration.

Natural Division of Birth 'Malabar and Konkan'	Enumerated in														
	Cochin State			Contiguous Districts and States in the Madras Presidency (Malabar, Coimbatore and Travancore)			Other parts of the Madras Presidency including the States of Mysore and Pudukkottai and the French Settlements			Provinces and States outside the Madras Presidency in- cluding the Portuguese Settlements			Outside India		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cochin State	1,117,599	553,453	564,146	37,441	16,213	21,228	4,886	3,315	1,571	3,331	968	2,423	2,450	2,222	1,122

Note.—For census purposes the State has not been sub-divided into Districts or Natural Divisions, and ~~Table III~~
Table III has not therefore been prepared and Subsidiary Table IV has been re-numbered as III.

III.—Migration between Cochin State and the other parts of India.

Province or State	Immigrants to Cochin			Emigrants from Cochin			Excess (+) or deficiency (—) of Immigration over Emigration	
	1931	1921	Variation	1931	1921	Variation	1931	1921
I	2	3	4	5	6	7	8	9
GRAND TOTAL	87,417	39,759	+ 47,658	48,168	23,512	+ 24,656	+ 39,249	+ 16,247
A. INDIA	87,214	39,689	+ 47,525	45,718	23,479	+ 22,239	+ 41,496	+ 16,210
i. Madras Presidency	85,790	38,769	+ 47,021	41,784	22,490	+ 19,294	+ 44,006	+ 16,279
(a) British territory ..	54,614	26,380	+ 28,234	14,743	10,103	+ 4,640	+ 39,871	+ 16,277
Agency ..	..	..	..	..	5	5	..	5
Anantapur ..	6	..	+ 6	46	16	+ 30	40	16
Bellary ..	5	3	+ 2	33	26	+ 7	28	23
Chingleput ..	15	..	+ 15	180	111	+ 69	165	111
Chittur ..	2	..	+ 2	131	9	+ 122	129	9
Coimbatore ..	4,909	2,338	+ 2,571	2,364	1,544	+ 820	+ 2,545	+ 794
Cuddapah ..	..	..	..	12	..	+ 12	12	..
Ganjam ..	3	1	+ 2	24	..	+ 24	21	+ 1
Godavary ..	7	2	+ 5	38	53	— 15	31	51
Guntur ..	1	..	+ 1	17	2	+ 15	16	2
Kistna ..	3	..	+ 3	45	..	+ 45	42	..
Karnool ..	3	1	+ 2	25	25	..	22	24
Madras ..	285	228	+ 57	1,010	867	+ 143	725	539
Madura ..	353	216	+ 137	205	101	+ 104	148	115
Malabar ..	46,415	21,656	+ 24,759	8,113	6,341	+ 1,772	+ 38,302	+ 15,315
Nellore ..	2	5	— 3	20	..	+ 20	18	5
Nilgiris ..	82	29	+ 53	578	218	+ 360	496	189
North Arcot ..	31	16	+ 15	154	62	+ 92	123	46
Ramnad ..	15	..	+ 15	231	53	+ 178	216	53
Salem ..	470	181	+ 289	250	79	+ 171	220	102
South Arcot ..	10	3	+ 7	103	42	+ 61	93	39
South Canara ..	994	853	+ 141	177	73	+ 104	817	780
Tanjore ..	161	117	+ 44	432	196	+ 236	271	79
Tinnevely ..	687	607	+ 80	128	103	+ 25	559	504
Trichinopoly ..	151	121	+ 30	373	141	+ 232	222	20
Vizagapatam ..	4	3	+ 1	54	36	+ 18	50	33
(b) Indian States ..	31,176	12,389	+ 18,787	27,041	12,387	+ 14,654	+ 4,135	+ 2
Banganapalle ..	..	..	..	..	1	— 1	..	1
Travancore ..	31,167	12,381	+ 18,786	26,964	12,366	+ 14,598	+ 4,203	+ 15
Pudukkottai ..	9	8	+ 1	76	20	+ 56	67	12
Sandur ..	..	..	..	1	..	+ 1	1	..
ii. Other Provinces and States in India..	1,293	848	+ 445	3,934	997	+ 2,937	— 2,641	— 149
(a) British territory ..	434	264	+ 170	3,321	573	+ 2,748	— 2,887	— 309
Andamans and Nicobars ..	..	..	..	15	..	+ 15	15	..
Assam ..	3	..	+ 3	1	4	— 3	2	4
Baluchistan ..	8	..	+ 8	3	8	— 5	5	8
Bengal ..	33	9	+ 24	23	..	+ 23	10	9
Bihar and Orissa..	..	..	..	10	29	— 19	10	29
Bombay ..	291	177	+ 114	3,013	469	+ 2,544	— 2,722	— 292
Burma ..	31	8	+ 23	239	..	+ 239	208	8
Central Provinces and Berar ..	11	55	— 44	..	..	..	+ 11	55
Coorg ..	2	1	+ 1	..	27	— 27	2	26
Delhi ..	1	..	+ 1	17	..	+ 17	16	..
North West Frontier Province	2	..	+ 2	..	..	..	+ 2	..
The Punjab ..	19	7	+ 12	..	36	— 36	+ 19	— 29
United Provinces of Agra and Oudh	33	7	+ 26	..	..	..	+ 33	+ 7
(b) Indian States ..	859	584	+ 275	613	424	+ 189	+ 246	+ 160
Ajmer-Merwara ..	..	..	..	1	..	+ 1	1	..
Baroda State ..	3	9	— 6	14	..	+ 14	11	9
Bombay States (Kathiawar) ..	491	462	+ 29	10	10	..	+ 481	+ 452
Central India Agency (Bhopal).	1	..	+ 1	..	25	— 25	+ 11	— 25
Central Provinces (Udaipur) ..	2	..	+ 2	..	..	..	+ 2	..
Hyderabad ..	13	9	+ 4	31	14	+ 17	18	15
Kashmir ..	1	1	..	..	..	..	+ 1	+ 1
Mysore ..	127	77	+ 50	543	367	+ 176	416	390

III.—Migration between Cochin State and the other parts of India.—(cont.)

Province or State	Immigrants to Cochin			Emigrants from Cochin			Excess (+) or deficiency (—) of Immigration over Emigration	
	1931	1921	Variation	1931	1921	Variation	1931	1921
I	2	3	4	5	6	7	8	9
Rajputana ..	12	11	+ 1	2	8	— 6	+ 10	+ 3
Western India States Agency (Catch) ..	209	15	+ 194	12	..	+ 12	+ 197	+ 15
(c) French and Portuguese Settlements.	66	72	— 6	..	..	..	+ 66	+ 72
1. French Settlements ..	25	18	+ 7	..	..	..	+ 25	+ 18
2. Portuguese Settlements ..	41	54	— 13	..	..	..	+ 41	+ 54
(d) Unspecified (India)	65	..	+ 65	..	..	..	+ 65	..
B. OTHER ASIATIC COUNTRIES ..	122	18	+ 104	2,450	25	+ 2,425	— 2,328	— 7
i. Within British Dominions ..	110	9	+ 101	2,450	25	+ 2,425	— 2,340	— 16
.. Ceylon (Colombo) Straits Settlements and Malaya ..	62	9	+ 53	2,446	..	+ 2,446	— 2,384	+ 9
Borneo ..	48	..	+ 48	..	25	— 25	+ 48	— 25
Seychelles ..	..	..	..	3	..	+ 3	— 3	..
ii. Outside British Dominions ..	12	9	+ 3	..	..	..	+ 12	+ 9
Afghanistan ..	3	..	+ 3	..	..	..	+ 3	..
Arabia ..	2	1	+ 1	..	..	..	+ 2	+ 1
China ..	2	..	+ 2	..	..	..	+ 2	..
Japan ..	1	..	+ 1	..	..	..	+ 1	..
Nepal ..	2	..	+ 2	..	..	..	+ 2	..
Persia ..	2	1	+ 1	..	..	..	+ 2	+ 1
Turkey in Asia ..	..	7	— 7	..	..	..	..	+ 7
C. BORN IN EUROPE	68	45	+ 23	..	..	..	+ 68	+ 45
i. United Kingdom and Ireland ..	38	27	+ 11	..	..	..	+ 38	+ 27
ii. Other European Countries (Continental Europe)	30	18	+ 12	..	..	..	+ 30	+ 18
D. BORN IN AFRICA (British Dominions)	5	..	+ 5	..	..	..	+ 5	..
E. BORN IN AMERICA (Outside British Dominion)	3	3	..	..	..	..	— 3	— 3
F. BORN IN AUSTRALASIA (British Dominions)	4	4	..	..	..	..	— 4	— 4
G. BORN AT SEA ..	1	..	+ 1	..	..	..	— 1	..

SPECIAL EMIGRATION TABLES.

I.—Emigrants by locality, religion and caste or tribe.

TALUK	Total Emigrants			Hindu											
				Brahman			Nayar			Iluvan			Pulayan		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
COCHIN STATE ..	39,742	30,707	9,035	3,501	2,442	1,059	8,644	7,270	1,374	10,265	8,995	1,270	554	307	247
Cochin-Kanayannur ..	7,401	4,345	3,056	453	320	133	1,123	932	191	792	406	386	179	66	113
Cranganur ..	996	871	125	62	58	4	367	290	77	310	300	10	3	3	..
Mukundapuram ..	8,069	7,169	900	424	295	129	1,483	1,345	138	2,971	2,898	73	54	42	12
Trichur ..	8,313	7,763	550	518	412	106	1,776	1,584	192	3,159	3,107	52	18	13	5
Talapilli ..	9,609	7,872	1,737	1,098	752	346	2,522	2,170	352	2,264	1,901	363	178	154	24
Chittur ..	5,354	2,687	2,667	946	605	341	1,373	949	424	769	1,200	569	122	29	93

TALUK	Hindu						Muslim			Christian			Jew		
	Others			Total Hindu											
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
COCHIN STATE ..	6,153	4,124	2,029	29,317	23,138	6,179	2,067	1,578	489	8,338	5,972	2,366	20	19	1
Cochin Kanayannur ..	911	793	518	3,158	2,117	1,041	271	132	139	3,657	2,081	1,576	15	15	..
Cranganur ..	104	81	23	846	732	114	138	129	9	12	10	2	..	..	..
Mukundapuram ..	800	761	123	5,818	5,743	475	212	287	25	1,934	1,535	399	5	4	1
Trichur ..	1,100	1,036	64	6,577	6,112	465	349	212	7	1,387	1,279	108	..	..	..
Talapilli ..	1,102	1,137	415	7,631	6,267	1,364	681	571	113	1,271	1,031	237	..	..	..
Chittur ..	1,250	701	1,049	4,961	3,537	1,424	313	117	196	77	33	44	..	..	..

II.—Emigrants by age, sex and locality.

TALUK	Total Emigrants			Below 15 years of age			Aged 15—40			Aged 45 and over			
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
	1	2	3	4	5	6	7	8	9	10	11	12	13
COCHIN STATE	11,228	5,443	5,785	2,028	1,014	1,014	11,228	5,443	5,785	5,536	4,577	959	
Cochin-Karagaon ..	5,241	2,411	2,830	993	496	497	5,241	2,411	2,830	2,000	1,500	500	
Cranganor ..	721	321	400	220	110	110	721	321	400	500	250	250	
Makundapuram ..	4,617	2,077	2,540	1,000	500	500	4,617	2,077	2,540	2,000	1,500	500	
Trichur ..	4,792	2,222	2,570	1,000	500	500	4,792	2,222	2,570	2,000	1,500	500	
Talapilli ..	2,000	950	1,050	100	50	50	2,000	950	1,050	1,000	500	500	
Chittur ..	2,000	950	1,050	100	50	50	2,000	950	1,050	1,000	500	500	

III.—Classification of Emigrants into Earners and Dependents by age, sex and locality.

TALUK	Below 15 years of age						Aged 15—40						Aged 40 and over					
	Total emigrants			Earners			Dependents			Earners			Dependents			Earners		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9		11	12	13	14	15	16	17	18	19
COCHIN STATE ..	39,742	20,707	9,035	421	330	91	2,557	1,357			21,062	11,134	9,032	3,351	5,651	4,211	3,226	223
Cochin-Kanayannur..	7,401	4,345	3,056	60	44	16	592	257	245	3,177	2,513	54	2,664	573	2,065	641	527	64
Cranganur ..	996	871	125	7			71	38	31	656	613	13	116	83	63	112	112	..
Mukundapuram ..	8,069	7,169	900		88	15	273	151	110	5,055	2,668	99	1,127	816	573	924	931	21
Trichur ..	8,313	7,265	550	61	46	5	384	219	165	5,617	5,553	69	1,013	716	263	1,316	1,501	13
Talapilli ..	9,609	7,872	1,737	95	83	7	621	312	292	5,674	5,119	211	1,813	833	1,000	1,235	1,002	13
Chittur ..	5,354	2,687	2,667	95	47	48	673	318	355	2,004	1,610	364	1,027	261	1,616	166	311	23

IV.—Occupation of Emigrants by age, sex and locality.

TALUK	Total number of Emigrants			Number of persons (Earnings and Dependents) supported by											
				Agriculture						Industry					
				Below 15 years of age		Aged 15—40		Aged 40 and over		Below 15 years of age		Aged 15—40		Aged 40 and over	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
COCHIN STATE ..	39,742	30,707	9,035	21	7	840	424	213	61	42	11	3,065	218	478	27
Cochin-Kanayannur ..	7,401	4,345	3,056	6	2	158	99	30	18	5	6	525	120	57	16
Cranganur ..	996	871	125	..	..	1	1	4	..	2	..	79	..	28	..
Mukundapuram ..	8,069	7,169	900	1	..	103	30	21	6	9	2	532	16	88	1
Trichur ..	8,313	7,763	550	6	..	372	..	79	..	11	..	560	..	120	..
Talapilli ..	9,609	7,872	1,737	4	..	132	44	45	11	15	..	1,180	30	129	4
Chittur ..	5,354	2,687	2,667	4	5	74	250	34	26	..	3	189	52	56	6

TALUK		Number of persons (Earnings and Dependents) supported by													
		Transport and Commerce						Domestic Service						Liberal professions and Public service	
		Below 15 years of age		Aged 15—40		Aged 40 and over		Below 15 years of age		Aged 15—40		Aged 40 and over		Below 15 years of age	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
COCHIN STATE	..	54	..	3,222	91	720	13	132	50	4,751	1,475	860	232	14	4
Cochin-Kanayannur	..	6	..	323	32	60	2	17	9	15	565	16	95	2	3
Cranganur	..	4	..	185	1	24	..	1	..	15	19	5	2	..	..
Mukundapuram	..	14	..	616	5	98	3	47	12	2,330	187	342	29	3	1
Trichur	..	10	..	698	3	197	..	13	8	1,056	57	176	12	4	..
Talapilli	..	9	..	907	24	236	3	33	10	1,210	342	295	62	3	..
Chittur	..	11	..	493	25	105	5	21	11	116	305	26	32	2	..

IV.—Occupation of Emigrants by age, sex and locality.—(cont.)

TALUK	Number of persons (Earnings and Dependents) supported by															
	Liberal professions and Public service				Other occupations						No occupation					
	Aged 15—40		Aged 40 and over		Below 15 years of age		Aged 15—40		Aged 40 and over		Below 15 years of age		Aged 15—40		Aged 40 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46
COCHIN STATE ..	3,255	1,32	5,48	14	192	55	6,224	273	1,089	38	1,232	1,161	3,086	4,172	669	574
Cochin-Kauayannur ..	549	36	112	9	29	22	1,730	167	306	14	236	219	111	1,171	52	211
Crauganur ..	146	2	27	..	1	..	205	8	24	..	37	33	70	50	13	9
Mukundapuram ..	410	11	53	..	29	6	1,011	22	304	3	168	104	783	392	168	70
Trichur ..	978	30	164	..	36	16	1,973	34	281	6	195	146	696	213	138	25
Talapilli ..	617	39	102	3	74	5	1,004	59	112	5	292	284	1,223	696	250	116
Chittur ..	555	14	90	2	23	6	271	43	62	10	304	378	203	1,350	48	143

V.—Emigrants by taluks (earners only) classified according to their monthly income.

TALUK	Number of Emigrants who are earners			No. of persons whose monthly income amounts to												Unspecified	
				Below Rs. 15		Rs. 15-25		Rs. 25-50		Rs. 50-100		Rs. 100-200		Rs. 200 & over			
				Males		Females		Males		Females		Males		Females		Males		Females
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
COCHIN STATE	26,831	25,378	1,453	3,316	812	2,664	120	8,512	156	1,332	69	1,153	28	67	..	3,375	257
Cochin-Kanayannur	3,878	3,434	444	627	256	922	41	972	27	225	17	241	5	22	..	355	62
Cranaganur	745	732	13	106	3	201	2	227	3	71	1	47	1	2	..	94	3
Mukundapuram	6,285	5,957	128	948	65	1,835	22	1,816	11	236	5	103	2	5	..	959	27
Trichur	6,734	6,647	87	663	32	1,839	12	2,141	16	112	7	272	5	15	..	1,655	15
Talapilli	6,824	6,520	294	1,297	124	1,837	38	2,071	22	402	9	231	2	7	..	685	99
Chittur	2,165	2,078	487	175	322	350	55	615	11	101	11	274	10	15	..	226	55

VI.—Emigrants by locality and educational qualifications.

Qualifications	Total number of Emigrants			Cochin-Kanayannur		Cranganur		Mukundapuram		Trichur		Talapilli		Chittur	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Imperial Services															
I. C. S.	..	4	4	..	..	..	..	..	..	1	..	..	..	3	..
F. C. S.	..	2	2	..	1	..	..	..	..	..	..	1	..	..	..
British Degrees															
Medical	..	4	3	1	2	..	..	..	1	1	..	..	..	..	..
Legal	..	1	1	..	1	..	..	..	..	..	..	..	..	..	..
Arts and Sciences (M. A., Ph. D.)	..	2	2	..	..	..	..	1	..	1	..	..	..	..	..
Indian Degrees and diplomas															
Medical	..	96	89	7	47	3	10	6	1	9	1	7	2	10	..
Veterinary	..	11	11	..	..	..	..	3	..	..	..	6	..	2	..
Sanitation	..	26	26	..	..	..	..	4	..	7	..	..	..	15	..
Legal (B. L. or LL. B.)	..	76	76	..	11	..	10	7	..	8	..	10	..	30	..
Agricultural	..	1	1	..	..	..	..	1	..	..	..	..	..	..	..
Commerce (B. Com.)	..	9	9	..	8	..	..	1	..	..	..	..	..	..	..
Engineering															
B. E.	..	6	6	..	3	..	..	..	..	..	..	3	..	..	..
L. M. E.	..	54	54	..	..	..	3	51	..	..	..	..	..	..	..
Electrical Engineering	..	88	88	..	38	..	..	6	..	32	..	..	..	12	..
Overseer's Test	..	9	9	..	..	..	..	1	..	5	..	..	..	3	..
Arts and Sciences															
M. A.	..	43	40	3	16	1	3	11	..	6	2	2	..	2	..
B. A.	..	195	181	14	57	4	8	11	2	24	4	25	..	56	3
B. Sc.	..	6	6	..	5	..	..	..	..	1	..	..	..	..	..
L. T.	..	30	22	8	5	2	..	3	1	6	3	3	1	5	1
Intermediate	..	238	222	16	38	3	8	15	2	22	8	99	2	40	1
School Final	..	1,157	1,112	45	164	13	78	1	86	6	236	13	297	10	257
Miscellaneous															
Account Test	..	2	2	..	..	..	..	2	..	..	..	..	..	..	..
Shorthand and Typewriting	..	72	71	1	5	1	..	16	..	22	..	..	..	28	..
Co-operative Test	..	1	1	..	..	..	..	1	..	..	..	..	..	..	..
Composing	..	7	6	1	..	..	..	6	1	..	..	..	..	..	..
Telegraphic	..	11	11	..	..	..	..	..	..	11	..	..	..	..	..
Postage Test	..	1	2	..	..	..	..	1	..	..	..	..	..	7	..
Language Test	..	2	2	..	..	..	..	2	..	..	..	..	..	..	..
Gymnastics	..	1	1	..	..	..	..	1	..	..	..	..	..	..	..
Total	..	7,741	7,641	100	3,911	3,027	751	123	6,933	886	7,377	519	7,419	1,722	2,217
Total	..	7,741	7,641	100	3,911	3,027	751	123	7,169	900	7,763	550	7,872	1,737	2,687

VII.—Place of Emigration.

Place to which emigrated	Total number of Emigrants			Emigrants from											
				Cochin-Kanayannur		Cranganur		Mukundapuram		Trichur		Talapilli		Chittur	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
GRAND TOTAL ..	32,742	19,707	9,035	4,315	3,656	871	125	2,169	900	7,763	550	7,872	1,737	2,687	2,667
I. Provinces and States in India beyond Cochin State ..	25,410	15,122	5,322	2,671	2,668	121	103	1,879	859	4,011	595	5,598	1,673	2,522	2,555
a. Provinces and States adjacent to Cochin State ..	24,107	16,312	7,264	3,140	2,402	56	100	1,672	811	3,375	451	5,444	1,571	2,742	2,376
i. British Territory (Malabar Presidency) ..	12,036	11,020	5,030	1,226	687	231	36	1,123	298	2,819	343	4,192	1,356	2,257	2,314
Assam ..	2	2	..	..	..	..	..	..	..	..	..	..	..	2	..
Pellery ..	20	15	5	..	..	..	..	..	..	..	..	11	4	1	1
Chingleput ..	17	9	8	..	..	..	..	1	..	..	..	..	..	8	9
Colimbatore ..	1,220	1,120	600	223	75	20	9	110	22	107	35	128	42	550	427
Cuddapah ..	8	6	2	..	..	..	..	2	3	..	..	..	..	..	..
Gajum ..	5	3	..	2	..	..	..	..	..	6	..	..	..	..	..
Godavari ..	23	15	4	..	..	..	..	4	2	3	..	8	..	3	2
Guntur ..	10	6	4	2	..	..	..	..	..	..	..	4	4	..	..
Kistna ..	7	2	..	2	..	..	..	..	..	..	..	..	..	5	..
Madras ..	2,503	2,137	460	357	202	136	13	260	36	207	57	1,145	76	233	75
Madura ..	387	330	157	112	87	..	1	49	8	146	53	42	25	40	22
Malabar ..	10,545	7,183	3,375	433	247	76	33	482	174	2,163	133	2,690	1,160	1,337	1,626
Nellore ..	37	31	6	..	..	..	..	13	3	2	..	13	5	3	..
Nilgiris ..	283	217	66	89	27	..	..	41	3	28	7	55	18	4	11
North Arcot ..	83	57	26	7	1	..	..	22	4	2	..	19	6	7	17
Ramnad ..	103	72	31	6	1	..	..	10	2	18	11	29	9	9	7
Salem ..	124	60	64	12	6	..	..	24	9	9	1	5	5	10	43
South Arcot ..	34	20	14	17	7	..	..	3	7	..	..	..	..	..	..
South Canara ..	60	44	16	..	..	..	..	24	3	16	3	..	..	4	10
Tanjore ..	231	143	88	37	24	..	..	63	19	25	1	6	17	12	27
Tinnerelly ..	70	39	31	6	1	..	..	..	..	36	22	..	..	3	7
Trichinopoly ..	211	158	53	..	..	..	..	58	4	44	16	33	8	23	25
Viragapatam ..	44	30	14	6	..	..	..	7	..	13	3	1	6	3	5
ii. Indian States ..	7,050	4,172	2,678	1,842	1,713	135	41	499	513	559	111	1,252	185	85	82
Travancore ..	6,974	4,116	2,658	1,838	1,713	133	44	484	513	550	111	1,237	177	74	70
Pudukottai ..	76	56	20	4	..	2	..	15	..	9	..	15	8	11	12
b. Other Provinces and States in India ..	2,333	1,776	557	527	266	55	3	227	18	633	51	154	62	180	157

VII.—Place of Emigration—(cont.)

Place to which emigrated	Total number of Emigrants			Emigrants from											
				Cochin-Kanayannur		Cranganur		Mukundapuram		Trichur		Talapilli		Chittur	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
i. British Territory ..	1,849	1,416	403	385	195	52	3	173	10	592	45	106	36	138	114
Assam ..	3	3	..	1	..	..	..	1	..	..	..	..	..	1	..
Bengal ..	208	149	59	53	31	8	1	16	..	43	1	16	5	13	21
Bihar and Orissa ..	6	6	..	3	..	..	..	..	..	..	..	..	..	3	..
Bombay ..	822	595	227	191	118	16	..	112	9	153	11	37	17	86	72
Burma ..	642	552	90	96	26	28	2	29	..	362	30	7	14	30	18
Central Provinces and Berar ..	11	11	..	..	..	..	..	8	..	3	..	..	..	..	..
Coorg ..	49	45	4	4	2	..	..	..	..	5	2	36	..	..	..
The Punjab ..	18	17	1	4	1	..	..	1	..	..	..	9	..	3	..
United Provinces of Agra and Oudh ..	90	68	22	33	17	..	..	6	1	26	1	1	..	2	3
ii. Indian States ..	484	330	154	142	71	3	..	54	8	41	6	48	26	42	43
Baroda ..	21	16	5	4	3	..	..	1	..	11	2	..	..	..	..
Hyderabad ..	46	28	18	2	..	2	..	9	1	..	..	7	6	8	11
Mysore ..	417	286	131	136	68	1	..	44	7	30	4	41	20	34	32
c. French and Portuguese Settlements ..	6	4	2	4	..	..	..	..	..	..	..	..	..	..	..
i. French Settlements ..	3	1	2	1	..	..	..	..	..	..	..	..	..	..	2
Pondicherry ..	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Karikal ..	2	..	2	..	..	..	..	..	..	..	..	..	..	..	2
ii. Portuguese Settlements ..	3	3	..	3	..	..	..	..	..	..	..	..	..	..	..
Goa ..	3	3	..	3	..	..	..	..	..	..	..	..	..	..	..
II. Other Asiatic countries ..	12,127	11,603	524	409	230	408	18	4,676	22	3,685	39	2,271	103	154	112
i. Within British Dominions ..	12,108	11,587	521	401	230	408	18	4,674	19	3,684	39	2,267	103	153	112
Ceylon ..	9,618	9,439	179	162	99	361	1	4,340	10	3,178	28	1,377	21	21	20
Mesopotamia ..	5	4	1	..	..	..	..	3	..	..	..	1	1	..	..
Straits Settlements and Malaya ..	2,485	2,144	341	239	131	47	17	331	9	506	11	889	81	132	92
Outside British Dominions ..	19	16	3	8	..	..	..	2	3	1	..	4	..	1	..
Arabia ..	7	4	3	3	..	..	..	1	3	..	..	..	..	..	..
Persia ..	12	12	..	5	..	..	..	1	..	1	..	4	..	1	..
III. Europe ..	31	32	2	19	2	3	..	2	..	4	..	..	..	4	..
i. United Kingdom ..	26	24	2	13	2	3	..	1	..	3	..	..	..	4	..
England and Wales ..	26	24	2	13	2	3	..	1	..	3	..	..	..	4	..

VII.—Place of Emigration—(cont.)

Place to which emigrated	Total number of Emigrants			Emigrants from											
				Cochin-Kanayannur		Cranganur		Mukundapuram		Trichur		Talapilli		Chittur	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
i	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ii. Other European countries (Continental Europe)	8	8	..	6	..	..	..	1	..	1	..	..	..	..	..
Belgium	..	3	3	..	2	..	..	..	..	1	..	..	..	..	..
Germany	..	1	1	..	..	..	..	1	..	..	..	..	1	..	..
Italy	..	4	4	..	1	..	..	..	..	..	..	..	..	1	..
IV. Africa	..	21	15	6	3	..	..	5	5	1	..	2	1	4	..
V. America	..	1	1	..	..	..	..	..	..	1	..	..	..	..	..
VI. Australasia	..	11	11	..	..	..	..	7	..	..	..	1	..	3	..
VII. Unspecified	..	1,103	923	182	243	156	30	4	580	14	61	6	..	..	..

CHAPTER IV.—AGE.

THE statistics regarding age are contained in Imperial Table VII. This Table deals also with the statistics of sex and civil condition, which are to be treated in separate chapters. Other Tables too are concerned with age. Thus Imperial Table VIII shows the civil condition *by age* of selected castes. In Part A of Imperial Table IX the distribution of infirmities *by age-periods* is given, while Imperial Table XIII presents the statistics of literacy *by age*.

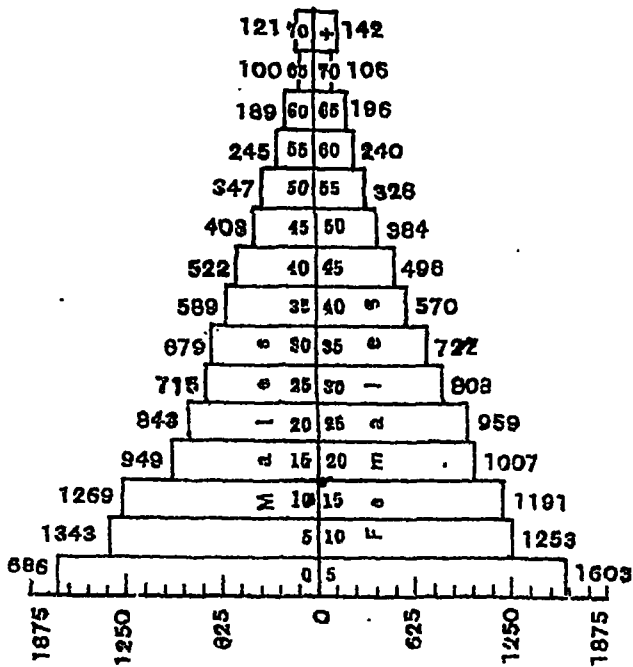
There are ten Subsidiary Tables appended to this Chapter, the first seven of which contain the salient features of the age statistics in proportional forms. The remaining three deal with the vital statistics of the decade under review.

2. The statistics of age are justly considered to be one of the most interesting and important features of a census, but unfortunately their value is considerably impaired by the errors in the returns of age recorded in the schedules. The various forms of misstatement of age common at an Indian census have been fully discussed in previous Census Reports. Ignorance plays the most important part in this connection, and because the average Indian knows little or nothing about his age he often states it in a round figure. Thus rises the preference for numbers ending in 0. Figures ending in 5 are also much in favour. Even numbers are otherwise preferred to odd, and a partiality for numbers like 3, 8, 12, 18, 25 and 32 is noticeable. It will not, however, be wrong to assume that the proportion of errors rising from ignorance is likely to be smaller in Cochin than in most other States and Provinces in view of the fact that at least 50 per cent of our children of school-going age are attending schools, that literacy has been spreading more rapidly in Cochin than elsewhere and that the level of ignorance among the masses is lower in this State than in most other parts of India. The common tendency of old people to exaggerate, and of elderly men and adult women to understate, their respective ages also leads to false returns. The Hindu's superstition that his allotted span of life will be shortened if he gave his correct age is gradually dying out and is therefore less responsible than of old for deliberate falsification. The communities in which polygamy marriage is compulsory form but a very small section of the population of Cochin, and hence errors from understating the age of unmarried girls have always been relatively few in number. On the whole, the age returns of the State may fairly be regarded as less inaccurate than those of the greater parts of India.

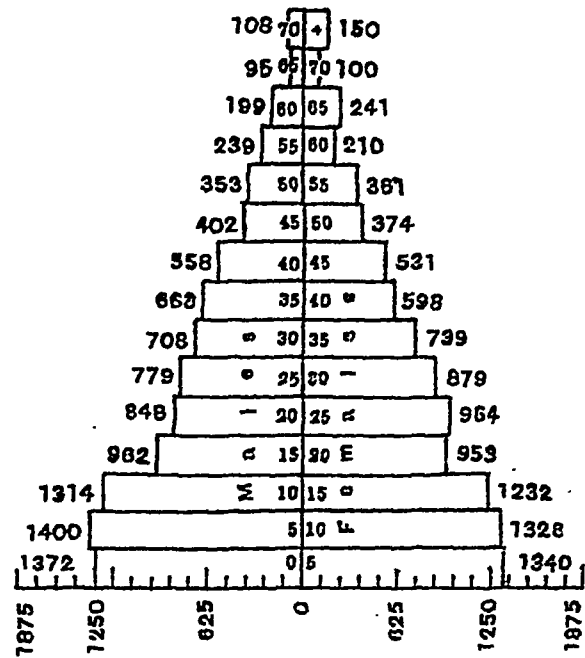
As a result of the errors in the age returns, they have to be carefully examined and graduated by statistical calculations before they are used for the construction of Life Tables or the deduction of birth and death rates. This part of the work is undertaken for all India by the Government Actuary. For the Age Tables compiled from the crude figures returned at the census see also the notes on their method and importance. The large errors in the age returns for the lowest ages are less prominent at each census. Perhaps the figures are somewhat more genuine in that the defects may be put down to a minimum. The same, however, may be said of those groups with a certain degree of confidence for giving some idea of the approximate age of the people and its periodic variations.

3. The population statistics, only completed pages of age were to be asked and just entered in the enumeration schedule. A change calculated by means of the population schedule was introduced at the present census. The whole of the age population was asked. "Column 2 of page 2 of the Schedule."—K. S.

Age pyramid 1931

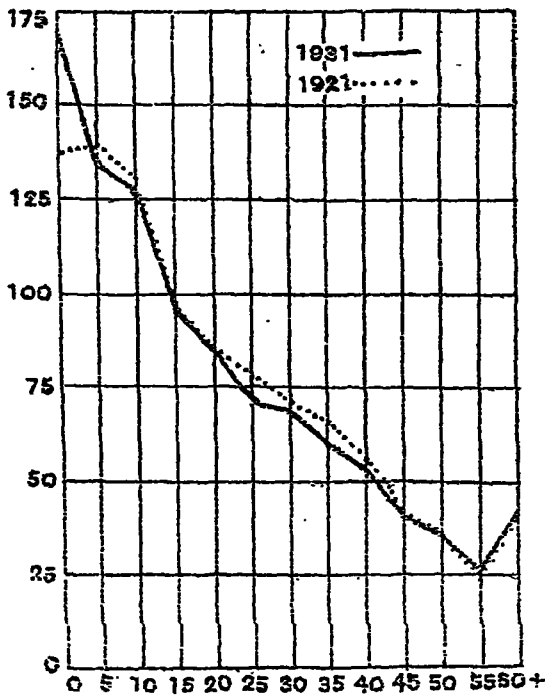


Age pyramid 1921

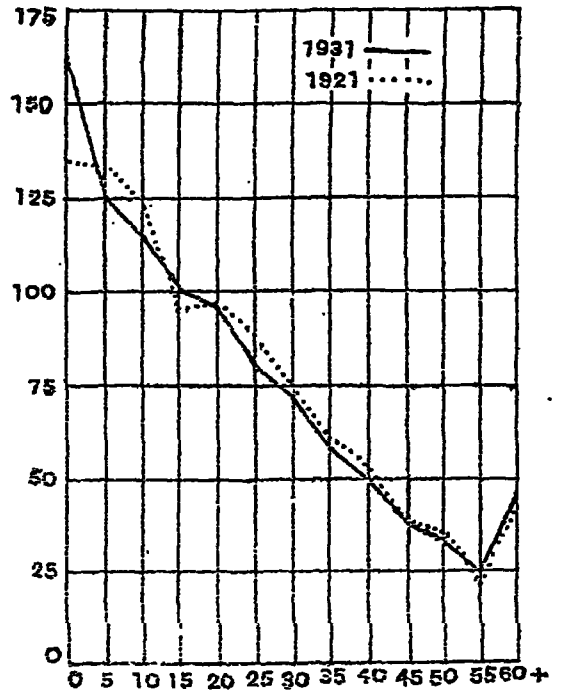


The age distribution of the population of cochin at the census of 1931 compared with that at the previous censuses

1931 & 1921
Males



1931 & 1921
Females



the number of years to the nearest birth-day or the nearest age (in years) known. For infants less than *six* months old enter 0 and for infants of and over *six* months enter 1." According to the instructions issued in 1921, a person who completed his 20th year on the very day of the final census and another who was 20 years and 10 months old on that date would both be returned as 20, whereas the age of the former would be entered as 20 and that of the latter as 21 in the age column of the latest schedule. The age-periods actually returned in 1931 were 0— $\frac{1}{2}$ (0), $\frac{1}{2}$ — $1\frac{1}{2}$ (1), $1\frac{1}{2}$ — $2\frac{1}{2}$ (2), $2\frac{1}{2}$ — $3\frac{1}{2}$ (3) and so on. The crude figures were first combined into alternate ternary and septenary groups, namely, 0—3, 4—6, 7—13, 14—16, 17—23, etc. The quinary age-groups of Imperial Table VII were compiled from these ternary and septenary groups.* The quinary groups thus obtained must naturally be more accurate and satisfactory than those of previous censuses.

4. The age pyramid for 1931 shows graphically the proportion which each quinary group bears to the next one. The regular grading of the pyramid indicates that the groups are, without a single exception, proportional and that the numbers decrease as the age rises. That some of the age-groups of 1921 were irregular in this respect will be seen from the grading of the age pyramid for 1921.

Age Pyramid, 1931 and 1921

5. The following table and the six diagrams inserted in this chapter compare the age distribution of the population of 1931 with that of the three previous censuses.

Variation in age distribution

[illegible]

* This was done in the following manner: $0-3+\frac{1}{2}(4-6) = 0-5; \frac{1}{2}(4-6) = -1; 10-15 = 5; \text{etc.}$

The remarks made in paragraph 19 of Chapter I regarding the proofs of short-counting in 1921 furnished by age statistics have to be recalled in this connection, and due allowance should be made for the short-counting when the age-groups of 1931 are compared with those of 1921. The most significant feature revealed by the figures in the above table and illustrated by the curves in the diagrams is the remarkable rise in the proportion of children aged 0—5 during the past decade. The figures for the three previous censuses are far below those of 1931. A variety of fluctuations, now significant and now negligible, is seen at the subsequent age-periods. The sum total of all these variations is (1) that the proportion of children (0—10) in 1931 is much higher than at any of the three previous censuses; and (2) that the excess in the earlier groups is balanced by a slight decrease in the proportion of adolescent males (10—20) and by a much more pronounced fall in the ratio of the adult population (20—45). The figures for these combined groups are given below.

Age-period	1931		1921		1911		1901	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
0—10	303	286	277	267	277	271	276	274
10—20	222	219	227	218	225	218	229	221
20—45	331	355	356	372	367	372	369	370
45 and above	141	140	140	143	131	139	126	135
	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

It is observed that 1921, 1911 and 1901 differ among themselves so far as the proportion of the adult population is concerned, though they are in general agreement in respect of the adolescent ages. Both 1931 and 1921 fare alike in the proportion of the elderly and aged population (45 and over), which is higher than that of 1911 and 1901.

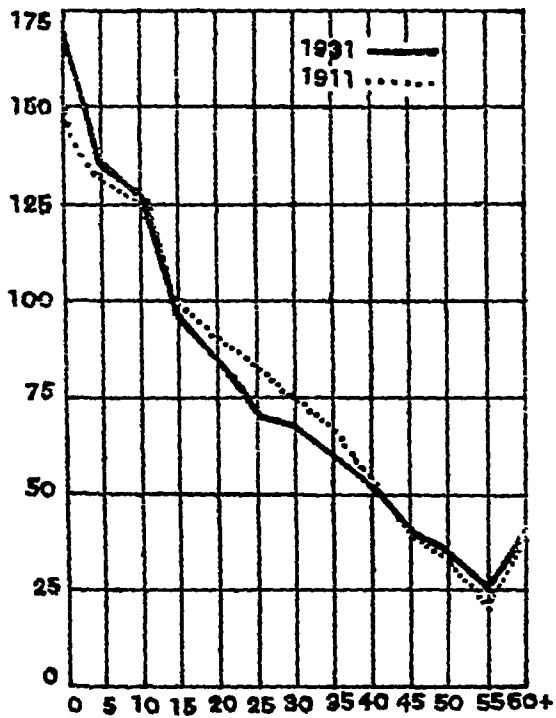
Probable
causes

6. Here in Cochin we have no legacy left by past famines to determine the age-constitution of our population. Nor was the mortality from the influenza epidemics of the decade 1911—1921 severe enough in this State to affect its age distribution then or afterwards. Other factors must, therefore, explain the variations noticed above. A rise in the birth-rate, or a fall in the death-rate among infants, or the depletion of the adult categories through heavy mortality or emigration may account for the higher proportion of children and the lower proportion of adults. The prosperous conditions of the decade examined in paragraphs 9—12 of Chapter I point to a high birth-rate; but in the absence of reliable statistics on the subject one cannot say whether this birth-rate was higher* than that of previous decades. In all probability the

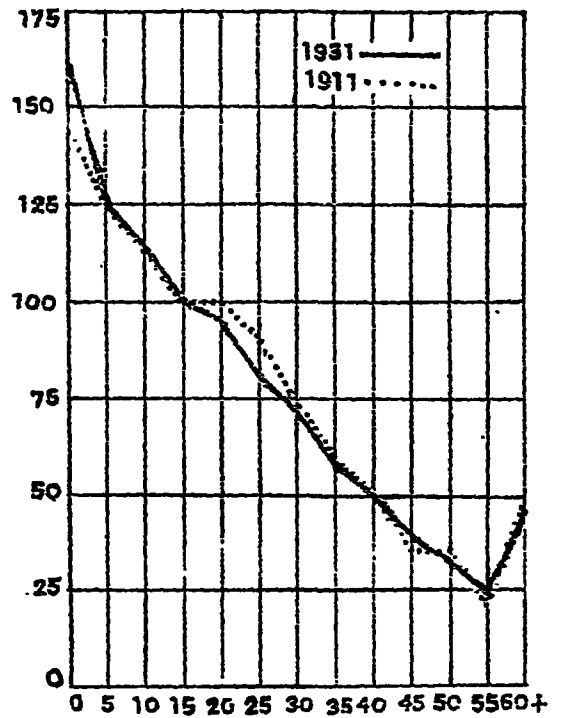
*The second vital statistics, examined in paragraph 12 of this chapter, show a decennial rate of 146 births and 145 deaths per mille of the population for the past decade. The corresponding figures for the previous decade (1911—1920) were higher, the birth-rate being 160 and the death rate 145. The low birth-rate recorded for the period 1911—1920 proves nothing but the unreliable character of the statistics.

The age distribution of the population of cochin at the census of 1931
 compared with that at the previous censuses

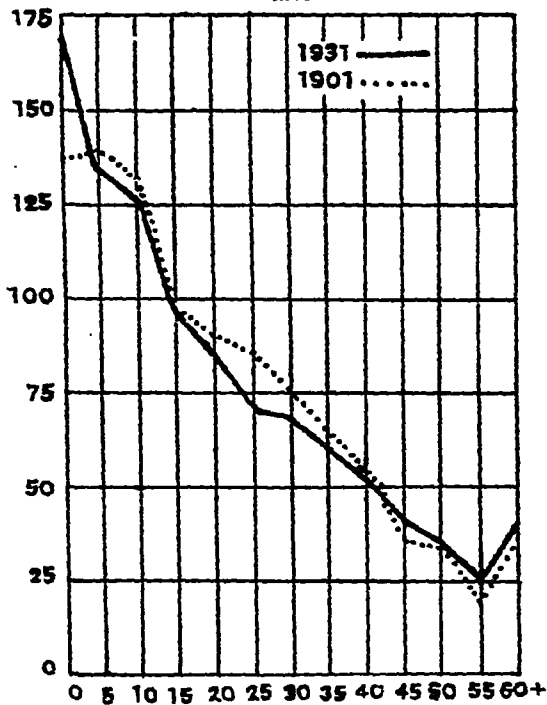
1931 & 1911
 Males



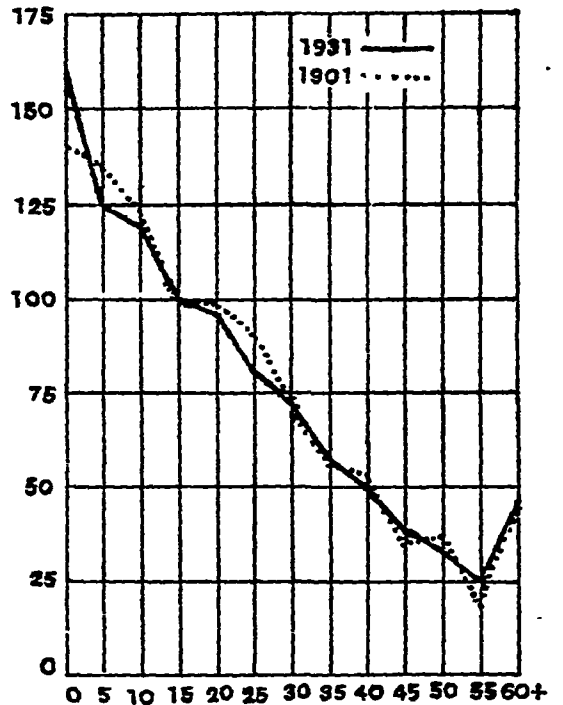
1931 & 1911
 Females



1931 & 1901
 Males



1931 & 1901
 Females



larger proportion of children is to be attributed not so much to an actual rise in the birth-rate as to a fall in the rate of infant mortality. The Malayali castes have no child marriages, and cohabitation and child-birth in these castes generally take place only after the woman is physically mature. The rapid progress of female education has raised the age of marriage and child-birth still further. With the advance of civilization and the spread of enlightenment, primitive and insanitary methods of midwifery are being replaced by civilized and scientific methods. Conditions of living are healthier and facilities of rural medical relief greater than of old. In the circumstances the survival rate of children must be rising steadily.

That the increase in the earliest age-groups, instead of being balanced by a more or less uniform decrease shared by all the subsequent groups, should have affected the adult categories in particular calls for an explanation. The death-rate among adults is relatively low, and the conditions of the decade were favourable to all sections of the population. In the circumstances the fall in the proportion of the adult groups is probably to be attributed to an increasing volume of emigration, emigrants being drawn chiefly from the ranks of adults. The proportion of persons in the effective age-periods reflects the degree of energy and vigour in a population. Any loss in the strength of the adult groups must therefore indicate a corresponding loss of energy. From this point of view the depletion of the adult categories cannot be viewed as a happy sign.

7. Subsidiary Table V gives the proportion of children aged 0—10 per 100 of adults in the age-groups 15—40 and per 100 of married women in the same age-groups. It is from this proportion that the character of the population in respect of its progressiveness is usually gauged. That the figures for 1931

Proportion of children to adults

	1931	1921	1911	1901	1891
Proportion of children under 10 per 100 persons aged 15—40	75.0	67.2	65.7	66.6	66.5
Do per 100 married women aged 15—40	195.0	177.9	170.2	179.1	157.2

are by far the highest since 1891 will be seen from the margin. A rise in the proportion of children, which does not result from any heavy mortality in the ranks of their parents, is to be taken as an indication of an increase in the fertility of marriage. In view of the conclusions arrived at in the foregoing paragraph, it is clear that the

high proportion of children is the result of favourable conditions and that the population is progressive in character.

8. This healthy position is further revealed in Subsidiary Table VI which gives the variation in the population at certain age-periods. The main increase during the past decade is in the period 0—10. At the census of 1921 the position was less favourable, the highest increase being in the age-groups 10—15, 40—60 and 60 and over; while the decade 1901 to 1910 showed the least favourable conditions in that the greatest increase was at ages 60 and above.

Variation in population at different age-periods.

9. The age distribution in each of the main religious communities in the State is given in Subsidiary Table II. The appended table shows the principal features of this distribution for the last two censuses.

Age distribution by religion

Religion		Proportion of males and females in certain age-groups in every 1,000 of the population of each sex										Mean age
		0—5		5—15		15—40		40—60		60 and over		
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
1		2	3	4	5	6	7	8	9	10	11	12
Hindus	{ 1931	165	156	259	236	378	410	156	151	41	47	24.3
	{ 1921	135	130	265	245	400	419	159	154	41	52	24.5
Muslims	{ 1931	168	167	265	260	394	421	140	121	33	31	22.7
	{ 1921	137	139	282	274	396	421	148	128	37	38	23.06
Christians	{ 1931	173	168	267	261	372	393	146	136	42	42	23.3
	{ 1921	143	143	284	278	387	398	147	137	39	44	22.4
Jews	{ 1931	154	127	240	230	341	414	200	173	65	56	26.4
	{ 1921	135	131	208	260	371	426	232	126	54	57	25.8

Of the three most populous communities, the Christians are seen to have the highest proportion of children (0—15). The Muslims follow them closely, while the Hindus take the last place. In the oldest group (60 and over) there is little difference between the Hindus and the Christians, but the ratio of the Muslims in this group is the lowest. In the adult group (15—40), which shows the degree of energy and vigour in the community, the Muslims have the highest proportion and the Christians the lowest; while the Hindus far out-number the other two communities in the elderly group (40—60). The distribution is in general conformity with the experience of previous censuses, the younger communities showing a larger proportion of children and a smaller proportion of aged people.

The age distribution of the small community of Jews is significant. The Jews have the lowest proportion in the earlier groups and the highest in the later ones. In spite of the slight improvement in their position noticed during the past decade, their age-constitution* is far less favourable than that of the other communities.

10. The general conclusions regarding age-constitution drawn from the experience of previous censuses are that the lower strata of the community have a larger proportion in the younger age-periods, whereas the higher castes enjoy greater longevity. The age distribution of selected castes given in Subsidiary Table III, taken as a whole, will appear to support these conclusions, though individual figures reveal strange inconsistencies. The proportions for some of the castes are given below.

*According to Sandberg's classification of populations shown in the last paragraph of this chapter, the Jews approximate to the *tribesman* type, their proportion in the three age-groups —0—15, 15—40 and 40 and over being 17.6, 47.5 and 23.4 respectively.

Age distribution of 1,000 of each sex in certain castes.

CASTE.	Number per mille aged											
	0—6		7—13		14—16		17—23		24—43		44 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Ambalavasi ..	101	150	106	146	66	65	116	121	276	277	182	211
Prabhu—Konkani ..	182	188	107	161	62	55	114	121	254	270	214	197
Do Malayali ..	144	145	131	132	75	57	117	113	204	231	241	262
Do Tamil ..	213	212	200	177	71	56	100	113	216	252	200	190
Malayali Kshatriya ..	247	185	146	164	55	61	101	110	211	272	200	186
Havan ..	216	199	186	168	76	73	117	131	254	278	151	149
Palayar ..	217	212	184	164	71	67	100	128	253	258	145	141
Nambayan (Havayal) ..	212	223	171	161	75	64	96	137	286	270	158	131
Vettuvan ..	228	231	186	118	61	70	108	131	273	276	137	122
Munim—Jotaban ..	216	215	182	174	75	76	118	141	273	280	156	116
Indian Christian ..	212	212	184	180	74	74	120	177	250	258	153	146
Jee ..	200	160	165	163	57	66	107	144	243	254	226	153

The age-constitution of the Malayali Brahmans (Nambudiris) is specially noteworthy. Their community has by far the smallest proportion of children and the largest proportion of aged people. Two factors will account for this position. In the first place the Nambudiris occupy the topmost rung of the caste ladder in Malabar. There is then the peculiar Nambudiri custom according to which only the eldest son of the family marries in his own caste. The result is seen not only in the extremely low proportion of children in this community but also in the very high survival value of Nambudiri women, among whom there are many old spinsters, and whose proportion in the age-group 44 and over is as high as 262 in every 1,000 women. The Konkani Brahmans and the Ambalavasis conform to the standard. But the Tamil Brahmans and the Malayali Kshatriyas both show a very high proportion of children. At the same time there is no shortage in the oldest age-groups of these communities which, therefore, appear to be prolific as well as long-lived.

11. Part B of Imperial Table VII contains the statistics of age, sex and

Age-group	Age distribution of 1,000 persons of each sex in the population of			
	(1) Municipal towns		(2) the State	
	Males	Females	Males	Females
0—4 ..	111	150	109	161
5—14 ..	122	121	131	125
15—19 ..	119	117	127	119
20—24 ..	108	103	95	100
25—29 ..	100	100	84	96
30—34 ..	79	82	71	80
35—39 ..	77	74	68	72
40—44 ..	62	59	59	57
45—49 ..	56	51	52	50
50—54 ..	42	39	40	38
55—59 ..	31	33	35	33
60—64 ..	23	24	25	24
65—69 ..	18	20	19	20
70 and over ..	9	10	10	11
	1,000	1,000	1,000	1,000

civil condition for the municipal towns of the State. The age distribution of 1,000 persons of each sex in the population of these towns is given in the inset table side by side with the figures for the whole State. Naturally the two sets of figures differ even as the population of urban areas differs from the rest. The proportion of children (0—15) of both sexes is lower in the urban population. The shortage is balanced by an increase in the age-groups 15—50, which is to be attributed to the immigration of adults into these towns for reasons already explained in the concluding portion of

Age distribution in selected towns

12. The following table contains the specific numbers of persons at certain age-periods returned at the last four censuses.

Age-period	Year	Age-period	Year	Percent- age of decrease 1901— 1911	Age-period	Year	Percent- age of decrease 1911— 1921	Age-period	Year	Percent- age of decrease 1921— 1931
	1901		1911			1921			1931	
		0—10	251,612		0—10	256,278		10—20	256,020	6'1
		10—20	222,935	9'01	10—20	218,325	15'25	20—30	200,250	8'27
0—10	223,100	20—30	166,884	8'59	20—30	169,999	16'23	30—40	154,286	9'24
10—20	182,373	30—40	124,659	15'35	30—40	122,389	20'55	40—50	108,649	18'06
20—30	147,614	40—50	80,135	25'96	40—50	91,260	26'79	50—60	69,841	23'47
30—40	108,018	50—60	50,622	30'37	50—60	56,835	30'73	60—70	35,666	37'31
40—50	72,708				60—70	31,103	35'36	70 & over	15,902	48'87

To trace the fortunes of each group of the population in its onward march from infancy to old age through successive decades, and to gauge the influences of mortality and migration on it at different stages in its progress reflected in the rate of decrease noted against it in the table after every ten years, will no doubt be highly interesting and instructive. But the available statistics do not enable us to pursue this enquiry with any degree of confidence or success. The inaccuracies in age returns that form a characteristic feature of our censuses: the anomalies noticed in the figures of certain age-groups of 1921 as compared with the related groups of 1931, and commented on in paragraph 19 of Chapter I; the utterly unreliable character of our vital statistics and the absence of accurate statistics on migration mentioned in paragraphs 13 and 14 of the same chapter, are the main difficulties that confront us in the task.

Subsidiary Tables VII and VIII give the birth and death-rates by sex for the past decade. As pointed out in paragraph 13 of Chapter I, these rates bear no proportion to the actual numbers of births or of deaths during the intercensal period. The number of children in the age-group 0—10, returned at the census of 1931, is 354,399 and the proportion of persons born outside Cochin in the State's population is 7'3 per cent. Even though the ranks of children generally hold but few immigrants, let us concede that the age-group 0-10 also contains the average proportion (7'3 per cent) of persons born outside the State. When due allowance is made for this immigrant element in the group, it will be seen that 328,528 children under 10 years, born in the State during the decade, were alive on the date of the final census in 1931. Assuming that the rate of infant mortality was 200 in every 1,000 infants born alive—the rate for all India during the normal years of the decade 1911—1920 was only 211 for males and 199 for females—, the number of children born alive during the past ten years must have been no less than 410,660. This figure represents a decennial rate of 42 births for every 100 of the State's population as it stood in 1921, while the recorded birth-rate is but 14'6 per cent for the whole State and 32'4 per cent for the municipal towns. If there were no deaths during the past 10 years, the population of 1921 (979,080) would have received an addition of 410,660 children born alive

during the decade and 39,249 persons representing the excess of immigrants over emigrants. The population of 1931 would then have been 1,428,989 whereas the actual population recorded at the census is only 1,205,016. The difference of 223,973 represents the deaths of the intercensal period. The decennial death-rate according to this calculation must be 22·9 per cent for the whole State. But, according to the vital statistics, it is only 9·3 per cent for the State and 18·8 per cent for the municipal towns. The difference between the birth and death-rates calculated from the census figures and the rates furnished by the vital statistics is disconcertingly wide.

Subsidiary Table X gives the actual and proportional figures of reported deaths from certain diseases. The rise in mortality from small-pox in 1930 is noteworthy.

13. The mean age of the Hindus, Muslims, Christians and Jews is shown in the margin. The mean age

Mean age

Religion	Mean age			
	1931		1921	
	Population	Males	Females	Population
Hindu	24·3	23·9	24·6	24·5
Muslim	22·7	23·0	22·5	23·1
Christian	23·3	23·3	23·3	22·4
Jew	26·4	26·5	26·3	25·8

refers to the average age of the persons who were alive on the date of the census, and does not coincide with the mean duration of life, except where the births and deaths exactly balance one another. A growing population with a large number of children will show a lower mean age than a decadent population in which the children are relatively few in number. Judged from this standard, the figures in the margin lead us to the same conclusions as were

arrived at in paragraph 9 above. The Muslims and the Christians with the largest proportion of children have the lowest mean age, and the unfavourable age-constitution of the Jews is revealed by their high figure.

14. According to the Swedish statistician Sundburg, about half the population in European countries is contained in the age-categories ranging from 15—50, and the proportion observed in the distribution of the remaining half between the two age-groups 0—15 and 50 and over will determine whether the population is of the *progressive*, *stationary* or *regressive* type. Sundburg's theory is that a progressive population will have about 40 per cent of its total strength in the first age-group and about 10 per cent in the last. In the stationary type the first age-group will contain only about a third of the population, while in the regressive type the proportion in the last group will be

Sundburg's
types of population

higher than that of the first. These proportions are given in the margin. It has been shown at previous censuses that the population of India conforms generally to Sundburg's standards. The age distribution, of the population of Cochin for four censuses based on the above classification, is given in the inset table on the next page. The distributions all appear to be of the progressive type as measured

Type	Number of persons per mille aged		
	0—15	15—50	50 and over
TYPICAL			
Progressive	400	500	100
Stationary	330	500	170
Regressive	200	500	300

by western standards, but the population of 1901 and 1921 conforms to the types more closely than the population of 1911 and 1931. Indeed,

the balance of the middle group has been very much upset in favour of the

Census year	Number of persons per mille aged		
	0—15	15—50	50 and over
1931	417	482	101
1921	399	498	103
1911	396	506	98
1901	402	502	96

first group during the past decade. The probable reasons for this have already been explained in paragraph 6 above. It is doubtful whether the European proportions will always hold good for the population of an Indian State in view of the fact that “the Indian figures are the result of factors

which differ essentially from those in western countries, *viz.*, a higher birth-rate tempered by a high infant death-rate, a lower expectation of life and greater fluctuation in the adult age-categories.”

SUBSIDIARY TABLES.

I.—Age distribution of 10,000 of each sex in 1931 and 1921.

Age period	1931		1921	
	Males	Females	Males	Females
1	2	3	4	5
0—1	341	324	292	286
1—2	381	365	199	184
2—3	355	339	283	277
3—4	316	300	308	313
4—5	293	275	290	280
5—10	1,343	1,253	1,400	1,328
10—15	1,269	1,191	1,314	1,232
15—20	949	1,007	962	953
20—25	843	959	848	964
25—30	715	803	779	879
30—35	679	722	708	739
35—40	589	570	663	598
40—45	522	496	558	531
45—50	403	384	402	374
50—55	347	328	353	361
55—60	245	240	239	210
60—65	189	196	199	241
65—70	100	106	95	100
70 and over	121	142	108	150
Total	10,000	10,000	10,000	10,000
Mean age	23.7	24.1	23.75	24.25

III.—Age distribution of 1,000 of each sex in certain castes.

Caste	Males—number per mille aged						Females—number per mille aged					
	0-6	7-13	14-16	17-23	24-43	44 and over	0-6	7-13	14-16	17-23	24-43	44 and over
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU												
Ambalavasi ..	191	166	66	116	276	182	180	146	65	121	277	211
Ambattan ..	222	165	66	139	251	151	188	167	73	132	310	130
Arayan ..	188	172	72	132	273	163	214	168	69	128	274	147
Brahman—Konkani ..	182	167	69	114	254	214	188	161	55	124	270	199
Do Malayali ..	141	131	70	117	294	241	145	132	57	113	291	262
Do Tamil ..	213	200	71	100	216	200	212	177	56	113	252	190
Chakkan ..	166	159	68	125	311	168	195	150	63	134	285	173
Chaliyan {	Chaliyan ..	176	200	49	151	239	185	229	104	78	151	240
	Pattariyan ..	218	170	57	113	275	167	206	156	66	135	277
Eluthassan ..	207	171	72	120	266	164	193	163	70	127	278	169
Ilavan ..	216	186	76	117	251	151	199	168	73	133	278	149
Kaikelan ..	168	171	51	126	307	174	148	163	77	132	282	198
Kammalan ..	208	176	78	121	262	155	206	161	69	138	272	154
Kanakkian ..	222	173	76	110	272	147	219	172	67	130	284	128
Kaniyan ..	197	165	80	136	236	186	165	151	74	145	280	182
Kshatriya—Malayali ..	247	156	55	101	241	200	185	161	63	130	272	186
Kudumi Chetti ..	167	158	60	126	298	161	212	133	67	147	287	154
Kasavan ..	202	185	54	127	263	169	224	141	78	130	286	128
Nayar ..	212	177	73	116	258	163	180	151	66	128	285	190
Pandaran ..	167	165	69	120	283	166	188	166	76	126	278	166
Panditattan ..	209	154	65	130	278	164	193	140	53	148	282	184
Pulayan ..	217	181	71	100	283	148	212	164	67	128	288	141
Sambavan (Parayan) ..	214	171	75	96	286	158	223	161	64	139	279	134
Valan ..	222	182	66	123	252	155	232	177	63	126	262	140
Velakkattalavan ..	219	181	74	103	272	151	185	155	62	133	274	191
Velan ..	200	179	72	121	260	168	194	154	73	137	291	151
Vellalan ..	164	167	64	121	314	170	168	167	54	125	300	186
Veluttedan ..	212	171	80	107	251	176	166	147	66	138	295	188
Vettuvan ..	225	186	69	108	272	139	231	168	70	133	276	122
MUSLIM												
Jonakan ..	216	182	75	118	273	136	213	171	76	141	280	116
Ravuttan ..	205	193	72	128	280	122	206	187	65	137	273	132
Others ..	210	175	77	123	262	153	211	186	72	130	272	129
CHRISTIAN												
Anglo-Indian ..	210	192	82	116	194	206	180	173	76	127	266	178
European ..	52	69	..	103	483	293	93	55	37	148	537	130
Indian Christian ..	219	184	74	120	250	153	212	180	74	130	258	146
JAIN												
JAIN ..	170	161	42	76	432	119	206	174	22	185	272	141
JEW												
JEW ..	200	165	57	109	243	226	160	163	66	144	284	183

III.—Age distribution of 1,000 of each sex in certain castes.

Caste	Males—number per mille aged						Females—number per mille aged					
	0—6	7—13	14—16	17—23	24—43	44 and over	0—6	7—13	14—16	17—23	24—43	44 and over
I	2	3	4	5	6	7	8	9	10	11	12	13
HINDU												
Ambalavasi ..	194	166	66	116	276	182	180	146	65	121	277	211
Ambattan ..	222	165	66	139	254	154	188	167	73	132	310	130
Arayan ..	188	172	72	132	273	163	214	168	69	128	274	147
Brahman—Konkani ..	182	167	69	114	254	214	188	164	55	124	270	199
Do Malayali ..	144	131	70	117	294	244	145	132	57	113	291	262
Do Tamil ..	213	200	71	100	216	200	212	177	56	113	252	190
Chakkan ..	166	159	68	125	314	168	195	150	63	134	285	173
Chaliyan { Chaliyan ..	176	200	49	151	239	185	229	104	78	151	240	198
Pattariyan ..	218	170	57	113	275	167	206	156	66	135	277	160
Eluthassan ..	207	171	72	120	266	164	193	163	70	127	278	169
Iluvan ..	216	186	76	117	254	151	199	168	73	133	278	149
Kaikolan ..	168	171	54	126	307	174	148	163	77	132	282	198
Kammalan ..	208	176	78	121	262	155	206	161	69	138	272	154
Kanakkan ..	222	173	76	110	272	147	219	172	67	130	284	128
Kaniyan ..	197	165	80	136	236	186	163	151	74	145	280	182
Kshatriya—Malayali ..	247	156	55	101	241	200	185	164	63	130	272	186
Kudumi Chetti ..	197	158	60	126	298	161	212	133	67	147	237	154
Kusavan ..	202	185	54	127	263	169	224	144	78	130	286	138
Nayar ..	212	177	73	116	258	163	180	151	66	128	285	190
Pandaran ..	197	165	69	120	282	166	188	166	76	126	278	166
Panditattan ..	209	154	65	130	278	164	193	140	53	148	282	184
Palayan ..	217	181	71	100	283	148	212	164	67	128	288	141
Sambavan (Parayan) ..	214	171	75	96	286	158	223	161	64	139	279	134
Valan ..	222	182	66	123	252	155	232	177	63	126	262	140
Velakkattalavan ..	219	181	74	103	272	151	185	155	62	133	274	191
Velan ..	200	179	72	121	260	168	194	154	73	137	291	151
Vellalan ..	164	167	64	121	314	170	168	167	54	125	300	186
Veluttedan ..	212	171	80	107	254	176	166	147	66	138	295	188
Vettuvan ..	225	186	69	108	273	139	231	168	70	133	276	122
MUSLIM												
Jonakan ..	216	182	75	118	273	136	213	174	76	141	280	116
Ravuttan ..	205	193	72	128	280	122	206	187	65	137	273	132
Others ..	210	175	77	123	262	153	211	186	72	130	272	129
CHRISTIAN												
Anglo-Indian ..	210	192	82	116	194	206	180	173	76	127	266	178
European ..	52	69	..	103	483	293	93	55	37	148	537	130
Indian Christian ..	219	184	74	120	250	153	212	180	74	130	258	146
JAIN												
JAIN ..	170	161	42	76	432	119	206	174	22	185	272	141
JEW												
JEW ..	200	165	57	109	243	226	160	163	66	144	284	183

IV.—Proportion of children under 14 and of persons over 43 to those aged 14—43 in certain castes; also of married females aged 14—43 per 100 females.

CASTES	Proportion of children, both sexes, per 100		Proportion of persons over 43 per 100 aged 14—43		Number of married females aged 14—43 per 100 females of all ages
	Persons aged 14—43	Married females aged 14—43	Male	Female	
I	2	3	4	5	6
HINDU					
Ambalavasi ..	75	228	40	46	30
Ambattan ..	76	189	34	25	39
Arayan ..	78	222	34	31	35
Brahman—Konkani. ..	79	185	49	44	38
Do Malayali ..	59	182	51	57	31
Do Tamil ..	99	220	52	45	36
Chakkan ..	68	180	33	36	37
Chaliyan { Chaliyan ..	78	243	42	42	30
{ Pattariyan ..	81	224	38	34	32
Eluthassan ..	79	213	36	35	34
Iluvan ..	82	232	24	31	32
Kaikolan ..	67	177	36	40	36
Kammalan ..	80	224	34	32	33
Kanakkan ..	84	229	32	27	34
Kaniyan ..	72	235	41	36	29
Kshatriya—Malayali ..	86	212	51	40	33
Kudumi Chetti ..	71	176	33	31	41
Kusavan ..	81	192	38	28	40
Nayar ..	77	237	36	40	28
Pandaran ..	75	194	35	35	36
Panditattan ..	73	194	35	38	38
Pulayan ..	83	210	33	29	36
Sambavan (Parayan) ..	82	227	35	28	37
Valan " ..	91	250	35	31	33
Velakkattalavan ..	80	232	34	41	31
Velan ..	76	201	37	30	35
Vellalan ..	68	195	34	30	31
Veluttedan ..	73	210	40	38	31
Vettuvan ..	87	228	31	26	36
MUSLIM					
Jonskan ..	82	224	29	23	36
Pavattan ..	83	224	25	28	36
Others ..	83	241	32	27	33
CHRISTIAN					
Anglo-Indian ..	87	271	52	38	25
European ..	21	115	50	18	24
Indian Christian ..	83	218	34	32	32
JAIN					
..	65	190	22	30	42
ISLAM					
..	56	200	55	37	34

V.—Proportion of children under 10 and of persons over 60 to those aged 15—40; also of married females aged 15—40 per 100 females.

1	COCHIN STATE									
	2	3	4	5	6	7	8	9	10	11
	75.0	67.2	65.7	195.0	177.9	170.2	10.9	11.0	10.1	11.9
Natural Division "Malabar and Konkan"	1931	1921	1911	1931	1921	1911	Males	Females	Males	Females
	15—40	15—40	15—40	15—40	15—40	15—40	1931	1921	1911	1911
	Persons aged	Persons aged	Persons aged	Persons aged	Persons aged	Persons aged	1931	1921	1911	1911
	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of persons over 60 per 100 aged 15—40	Proportion of persons over 60 per 100 aged 15—40	Proportion of persons over 60 per 100 aged 15—40	Proportion of persons over 60 per 100 aged 15—40
	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages

V A.—Proportion of children under 10 and of persons over 60 to those aged 15—40 in certain religions; also of married females aged 15—40 per 100 females.

1	RELIGIONS									
	2	3	4	5	6	7	8	9	10	11
	75.0	67.2	65.7	195.0	177.9	170.2	10.9	11.0	10.1	11.9
ALL RELIGIONS..	1931	1921	1911	1931	1921	1911	Males	Females	Males	Females
	15—40	15—40	15—40	15—40	15—40	15—40	1931	1921	1911	1911
	Persons aged	Persons aged	Persons aged	Persons aged	Persons aged	Persons aged	1931	1921	1911	1911
	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of children, both sexes, per 100	Proportion of persons over 60 per 100 aged 15—40	Proportion of persons over 60 per 100 aged 15—40	Proportion of persons over 60 per 100 aged 15—40	Proportion of persons over 60 per 100 aged 15—40
	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages	Number of married females aged 15—40 per 100 females of all ages

1 L.—Variation in population at certain age-periods.

1	Cochin State					
	2	3	4	5	6	7
	1901—1910	1911—1920	1921—1930	1901—1910	1911—1920	1921—1930
Natural Division "Malabar and Konkan"	Decade	All ages	0—10	10—15	15—40	40—60
	Variation per cent in population (Increase—Decrease—)	Variation per cent in population (Increase—Decrease—)	Variation per cent in population (Increase—Decrease—)	Variation per cent in population (Increase—Decrease—)	Variation per cent in population (Increase—Decrease—)	Variation per cent in population (Increase—Decrease—)
	60 and over	60 and over	60 and over	60 and over	60 and over	60 and over

VII.—Reported birth-rate by sex.

Year	Number of births per 1,000 of total population		
	COCHIN STATE		
	Persons	Males	Females
1	2	3	4
1921	15.5	16.4	14.7
1922	14.6	15.4	13.8
1923	13.4	14.0	12.8
1924	12.8	13.3	12.3
1925	12.2	12.8	11.7
1926	14.4	15.0	13.8
1927	14.7	15.3	14.1
1928	14.9	15.3	14.5
1929	16.5	17.2	15.9
1930	16.5	17.3	15.6
Average of the decade	14.6	15.2	13.9

VIII.—Reported death-rate by sex.

Year	Number of deaths per 1,000 of total population		
	COCHIN STATE		
	Persons	Males	Females
1	2	3	4
1921	10.2	10.9	9.5
1922	9.4	10.2	8.6
1923	10.2	11.0	9.4
1924	8.1	8.6	7.6
1925	8.5	8.8	8.1
1926	8.3	8.9	7.8
1927	10.0	10.7	9.3
1928	10.0	9.9	8.2
1929	9.8	9.3	8.3
1930	10.2	11.1	10.1
Average of the decade	9.1	10.0	8.7

Notes.—Birth-rate by Town & District has not been prepared as the reported information by age is not available.

X.—Reported deaths from certain diseases per mille of the population.

COCHIN STATE		
Year	Actual number of deaths	Ratio per mille
CHOLERA.		
1921	62	0.1
1922	79	0.1
1923	..	..
1924	97	0.1
1925	179	0.2
1926	44	..
1927	106	0.1
1928	6	..
1929	..	..
1930	32	..
SMALL-POX		
1921	31	..
1922	81	0.1
1923	630	0.7
1924	165	0.2
1925	114	0.1
1926	16	..
1927	73	0.1
1928	16	..
1929	212	0.2
1930	1,139	1.2
OTHER CAUSES.		
1921	9,884	10.1
1922	9,061	9.2
1923	9,333	9.5
1924	7,677	7.8
1925	7,987	8.2
1926	8,103	8.3
1927	9,589	9.8
1928	8,828	9.0
1929	8,393	8.6
1930	9,230	9.5

Note.—(1). Figures by sex are not available.

(2). In 1928 and 1929 respectively there were 4 and 13 deaths from plague, and they have been included in the numbers under "Other Causes".

CHAPTER V.—PART I—SEX.

Introductory
remarks

THE western critics, who impugned the accuracy of the returns of females recorded at Indian censuses on the ground that the Indian sex proportions did not conform to those of Western Europe, have been silenced since the census of 1911, when it was conclusively shown that the excess of females in the population of Western Europe should not necessarily be taken as the standard for the population of India, that there are certain general reasons for the excess of males over females in this country, and that imperfect enumeration of women could have little or nothing to do with the low sex ratio* characteristic of the Indian population.

Sex ratio in
Cochin

2. So far as Cochin is concerned, the sex ratio of its population has been approximating to the standard of Western Europe for several decades, and since 1901 the proportion of females has shown a steadily increasing excess over that of males. This was always attributed to the greater accuracy of enumeration in the State. Thus the Census Report of 1891 states: "Successive censuses have enhanced the proportion of females, as, while in 1881 there were only 98·9 females in Cochin for every 100 males, the proportion rose to 99·8 at the census under review. Again, in the four northern taluks of the State the ratio is in favour of females, but it is inverted in the case of the three **Southern Taluks. The preponderance of males in the latter may be real, but there are several indications to show that the census operations were carried out more satisfactorily in the northern taluks. It seems to me, therefore, more than probable that a completely correct enumeration will show a preponderance, however slight, of females over males in Cochin as well." This surmise was regarded as fully justified by the Census Superintendent of 1901 in view of the slight preponderance of females over males disclosed at the census of that year, a preponderance which, in his opinion, afforded "collateral testimony to the comparative accuracy of the enumeration" of 1901. Thus too the Report on the Census of 1911 says: "In view of the preponderance of females over males in most European countries, continental critics of the Census of India are inclined to attribute the deficiency of females to omissions in the Census records. Whether this view is correct or not in regard to other Provinces and States, there can be no doubt of its correctness as regards Cochin and Southern India generally. * * * * * With the gradually increasing accuracy of the returns, successive censuses have enhanced the proportion of females, till in 1901 they outnumbered the males and still more so in 1911. This result, which in its way affords collateral testimony to the comparative accuracy of the enumeration, was anticipated in the last two Census Reports of this State." The Census Superintendent of 1921 also was of opinion that the excess of females in the population returned at the Census of that year gave "collateral testimony to the accuracy of the recent census returns."

Comparison
with other
States and
Provinces

3. It has already been observed that the theory according to which a rise or fall in the masculinity of the population of any tract in India depended on the degree of accuracy in enumeration, was exploded at the Indian Census of 1911. If it is argued that conditions in South India are different and that any rise in the sex ratio here should be attributed to a greater degree of

*The term *sex ratio* is used, as in the Census Report of India, 1921, to indicate the number of females per 100 or per 1,000 males.

**Cochin, Kanayannur and Cranganur.

accuracy in the enumeration of females, the appended table will prove the weakness of the argument.

		Number of females per 1,000 males (actual population)					
		1931	1921	1911	1901	1891	1881
India	..	940	945	954	963	958	954
Madras	..	1,025	1,028	1,032	1,029	1,023	1,021
Mysore	..	955	962	979	980	991	1,007
Travancore	..	987	971	981	981	982	1,006
Malabar	..	1,059	1,051	1,034	1,024	1,018	1,014
Cochin	..	1,043	1,027	1,007	1,004	998	989

The figures indicate that the sex ratio in the population of India showed a tendency to rise during the closing decades of the last century. This movement seems to have culminated at the census of 1901 when the proportion of females rose to 963 per 1,000 of the male population.* Since then it has been falling steadily until, at the present census, it has reached 940, the lowest figure recorded at any census. Conditions in South India were different from the very beginning. Recorded statistics show that in regions where the Dravidian-speaking race element predominates the proportion of female births is higher than where the Indo-Aryan-speaking element prevails. In any case the population of the Madras Presidency contained more women than men and this sex proportion has been maintained throughout, though the strength of the female element has been declining since 1911. Mysore and Travancore returned more women than men at the census of 1881, but the position was reversed at the next census. Ever since the proportion of females has continued to fall lower and lower in both these States, though Travancore seems to have recovered a good deal of the lost ground at the present census. It is interesting to note that Cochin and Malabar have progressed on parallel lines in respect of the sex ratio in their population, which has been rising steadily from decade to decade and which conforms to the standard of Western Europe.

4. The variations in the proportion of sexes in different Provinces and States noticed above will make it clear that there are factors other than accuracy in enumeration which must account for the steady fall in masculinity in the State of Cochin as also in the district of Malabar. The low sex ratio in the population of India has generally been attributed by those who have studied the question well to infanticide and the neglect of female children, the evil effects of early marriage and premature child bearing, a high birth-rate and primitive methods of midwifery, and the hard treatment accorded to women, especially widows, and the hard work done by women. Most of these factors have never been operative in Cochin. In a land where the law of inheritance is through females among a large section of the population, female infanticide, the neglect of female children and hard treatment of women can have no place. The Malayali communities being free from child marriages, early marriages and premature child bearing will have but little, if any, influence on the sex proportion in the State's population. The conditions in Cochin

Reasons for
high sex ratio
in Cochin

*It has been suggested that the rise in the sex ratio till 1901 was due to an increasing accuracy of record and that the true figures, if available, would show a steadily decreasing proportion for India as a whole, though the Malabar Coast, with its peculiar marriage system, must have escaped this tendency.

therefore favoured a high sex ratio in its population from the very beginning and, as we shall presently see, these conditions have been rendered more favourable by the developments of modern times. It is but natural that the district of Malabar, which has almost the same features as Cochin, should reveal like tendencies in respect of its sex proportion; but that Travancore, where conditions are not dissimilar, should differ widely from Cochin and Malabar requires an explanation. This will be attempted in paragraph 10 below dealing with the sex proportion of the various taluks.

Reference to
statistics

5. The distribution of the population by sex is shown in all the Census Tables. But Imperial Table VII, in which the statistics of sex are combined with those for age, religion and civil condition, and Imperial Table VIII, in which they are combined with caste, tribe or race, are the most important for the purposes of this chapter. Of the five Subsidiary Tables, which are appended to this chapter, and which contain comparative and proportionate figures drawn from the Imperial Tables and from the records of vital statistics, the first gives the general proportion of the sexes for five censuses, while the second and the third compare the sex proportions at different age-periods by religion. The fourth Subsidiary Table shows the sex distribution in certain selected castes and the fifth presents the actual number of births and deaths reported for each sex during the last thirty years.

Sex propo-
tion re succes-
sive censuses

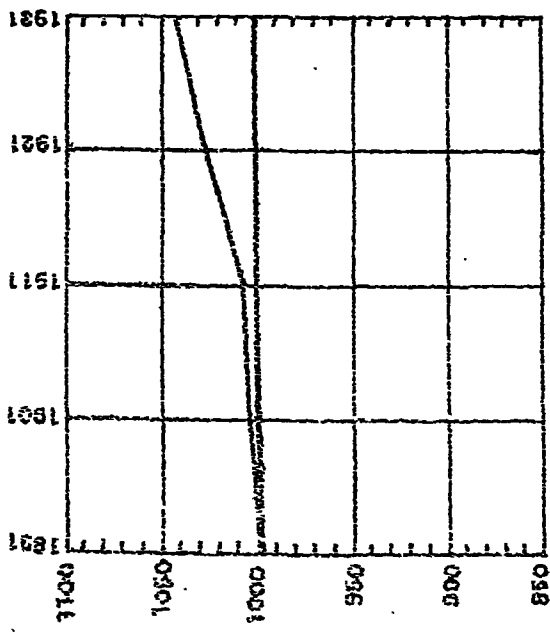
6. Of the 1,205,016 persons enumerated in the State in 1931, 589,813 were males and 615,203 were females. There was thus an excess of 25,390 females over males. The inset table in paragraph 3 above shows, and diagram 1 illustrates, the steady rise in the sex ratio since 1891.

Birth, death and migration being the factors that determine the numbers of each sex in any population, the vital statistics and statistics of migration have to account for the variations in sex proportion in this State as well. The recorded vital statistics given in Subsidiary Table V are, as usual, useless for our purposes for, according to them, the sex ratio should show an actual decline during the decade at least so far as the natural population is concerned. However, most of the reasons assigned for the low proportion of females in the Indian population as a whole are, as explained in paragraph 4 above, absent in Cochin. The steady rise in the age of marriage consequent on the rapid progress of female education in the State and the gradual displacement of primitive methods of midwifery by modern and scientific methods have considerably

No. of females per 1000 males in each main religion for five censuses

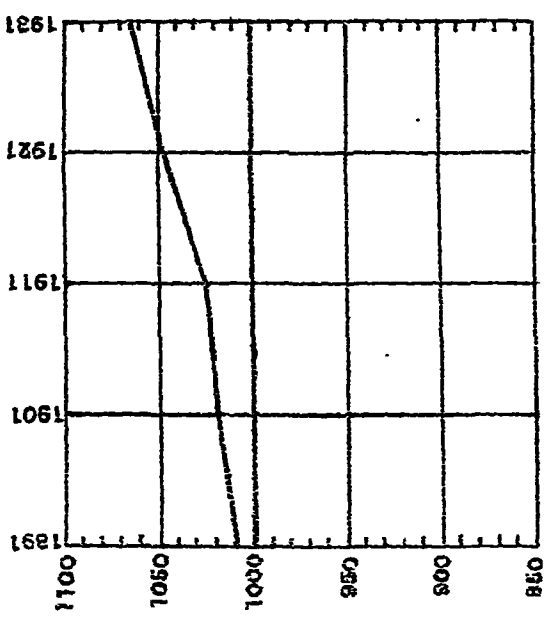
1

All religions



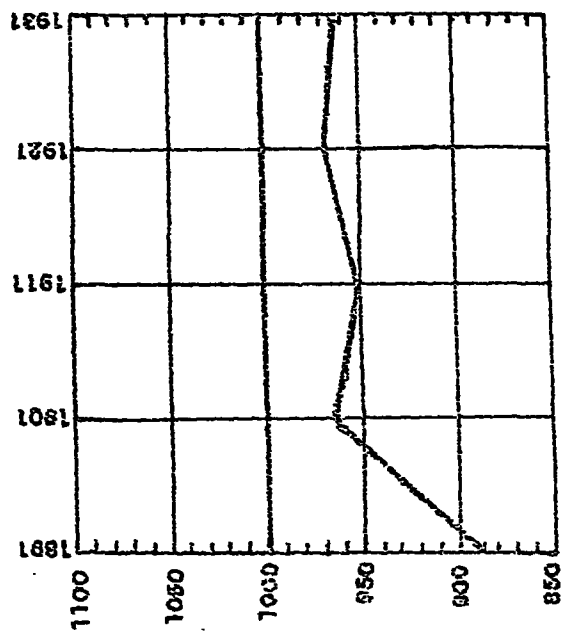
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Hindus



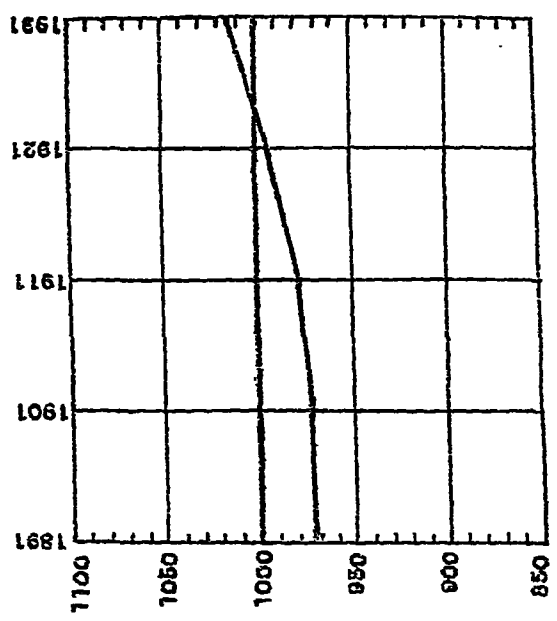
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Muslims

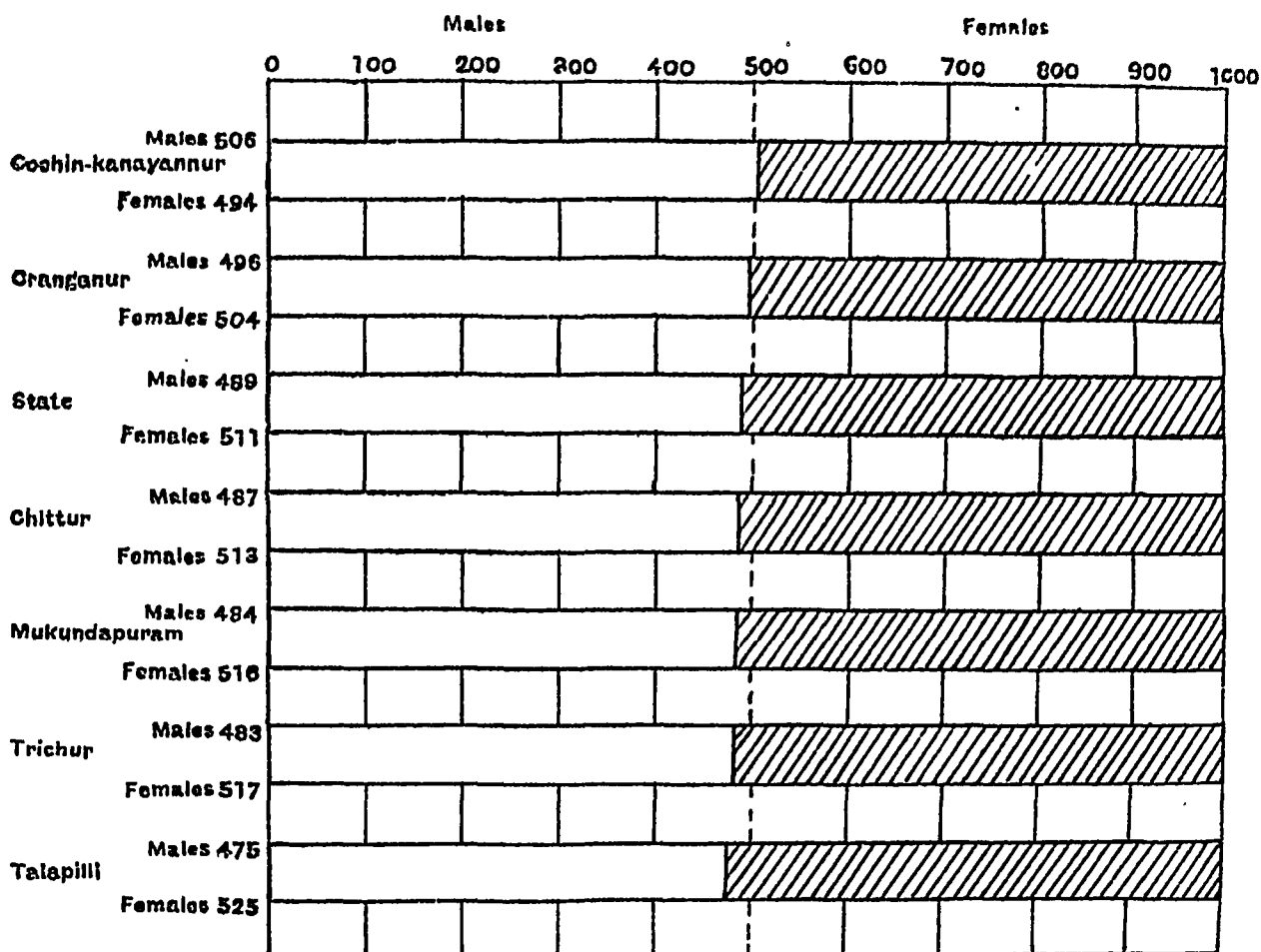


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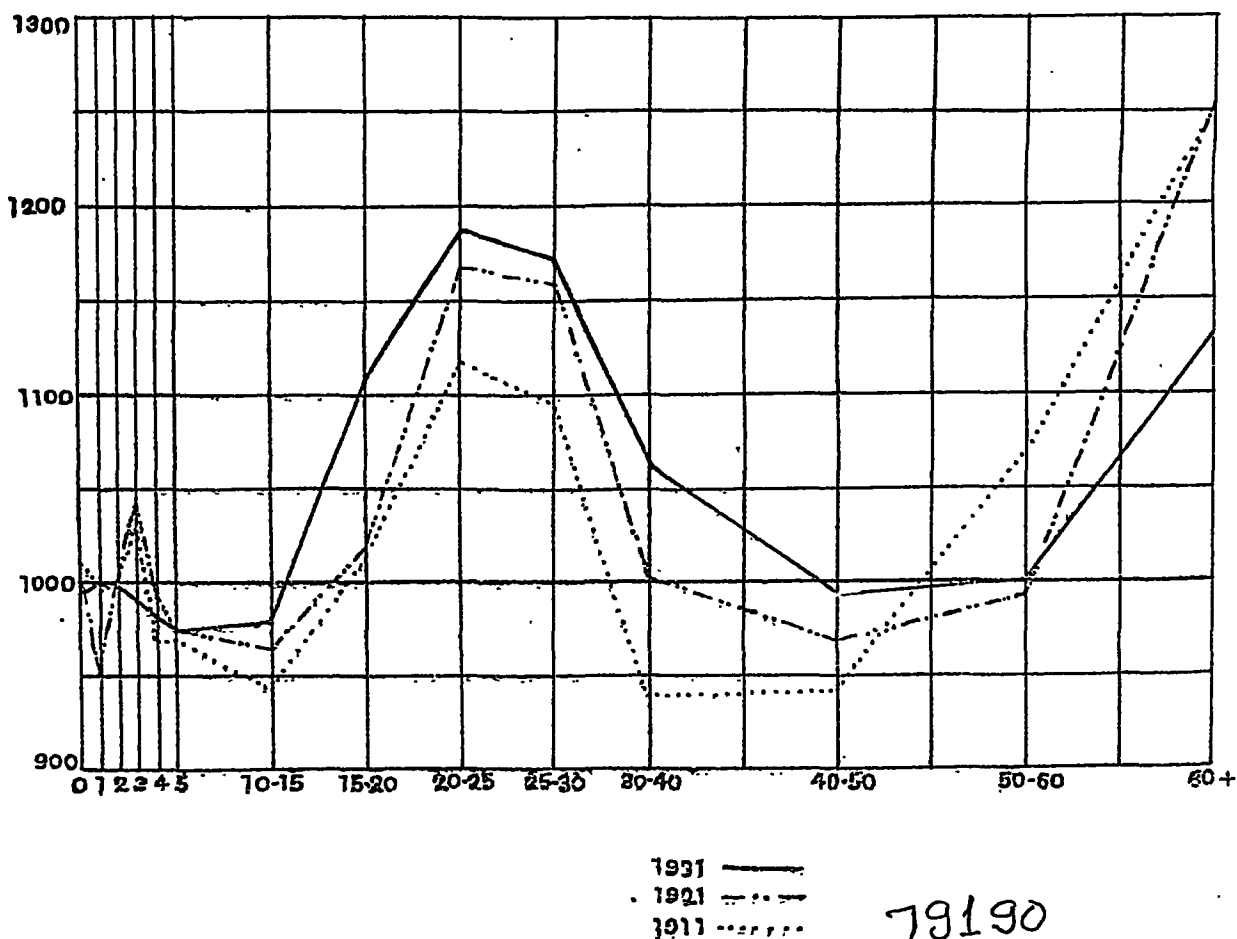
Christians



Sex proportions per 1,000 of the population by Taluks



No. of Females per 1,000 Males by age periods for 3 Censuses



by castes

9. The sex distribution of certain selected castes is given in Subsidiary

Caste.	Sex ratio.	Caste.	Sex ratio.
NON-MALAYALI (MAKKATHAYAM) CASTES			
Panditattan	913	Vellalan	1,016
Kusavan	950	Ambattan	1,023
Kudumi Chetti	960	Chakkan	1,030
Brahman (Tamil)	999	Pandaran	1,039
Do (Konkani)	1,001	Kaikolan	1,041
MALAYALI (MAKKATHAYAM) CASTES			
Arayan	902	Sambavan (Parayan)	1,016
Valan	954	Pulayan	1,052
Brahman (Malayali)	956	Eluthassan	1,054
Kaniyan	970	Kammalan	1,062
Vettuvan	985	Velan	1,093
Kanakkan	1,009		
MALAYALI (MAKKATHAYAM AND MARUMAKKATHAYAM) CASTES			
Chaliyan (Pattariyan)	1,072	Iluvan	1,082
MALAYALI (MARUMAKKATHAYAM) CASTES			
Ambalavasi	1,030	Veluttedan	1,160
Velakkathalavan	1,038	Kshatriya (Malayali)	1,180
Nayar	1,154		

Table 1V, and the marginal table shows the sex ratio for most of them. The figures do not help us to arrive at any consistent principle regulating the proportion of females to males in the various castes. Most of the indigenous Malayali castes, and particularly the *Marumakkathayam* communities, are seen to have a high sex ratio, the Malayali-Kshatriyas leading with 1,180 and the Nayars following with 1,154 females per 1,000 males. The depressed Pulayan has 1,052 women for every 1,000 men. A few of these Malayali castes have, however, an excess of males and the high caste Nambudiri Brahman and the depressed and unapproachable Vettuvan are both in this group. Similar variations are seen in

the non-Malayali castes also. It may, however, be observed that the sex ratio of the Malayali castes taken as a whole is higher than that of the alien castes.

and by taluks

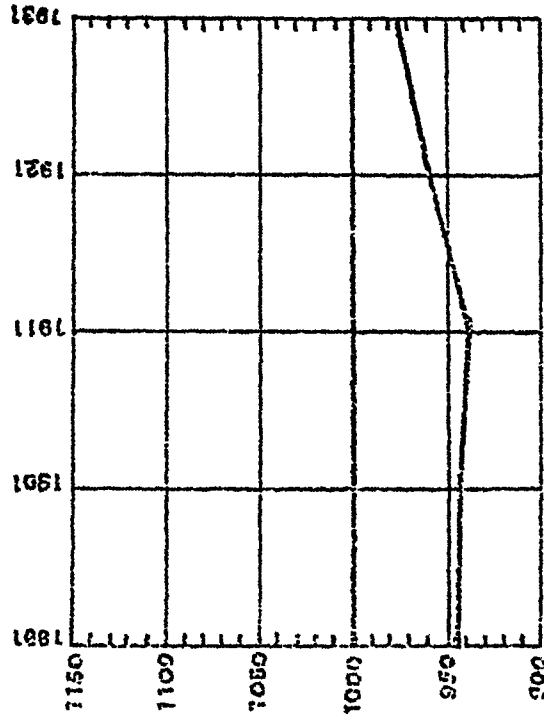
10. The sex ratio of each taluk for five censuses is given in the following table and diagrams 5—10 illustrate the variations in sex proportion in these taluks for four decades.

TALUKS	Number of females per 1,000 males (actual population)				
	1931	1921	1911	1901	1891
Cochin-Kanayannur	976	960	932	943	943
Cranaganur	1,016	982	969	981	982
Mukundapuram	1,055	1,036	1,017	1,014	1,001
Trichur	1,071	1,061	1,033	1,025	1,016
Talapilli	1,105	1,082	1,061	1,048	1,037
Chittur	1,053	1,068	1,071	1,054	1,050

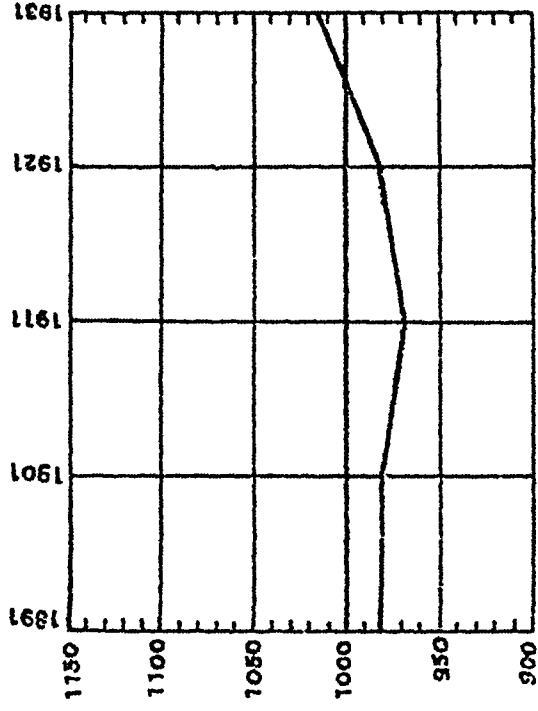
The population of Mukundapuram, Trichur, Talapilli and Chittur is seen to have contained an excess of females over males since 1891, and the curves in the diagrams reveal a uniform tendency for a rise in the sex ratio in the first three taluks. In Chittur the proportion of females has fallen from 1,071 in 1911 to 1,053 in 1931. The fact that the north-east block of the taluk is highly malarial and that malarial fever selects adversely to females may perhaps account for the fluctuations and fall in the sex ratio in Chittur. Cranaganur had fewer women than men till 1921, but at the present census the population of the taluk shows an excess of females; while Cochin-Kanayannur where males have always been predominant still contains more men than women. From paragraph 2 above we have already seen that the low sex ratio in Cranaganur and Cochin-Kanayannur was wrongly attributed to inaccuracy in enumeration. The presence of immigrants in Mattancheri and Ernakulam from distant Provinces or districts may influence the sex ratio in Cochin-Kanayannur to a slight extent, but it is still very doubtful whether immigration

No. of females per 1000 males in each taluk for five censuses

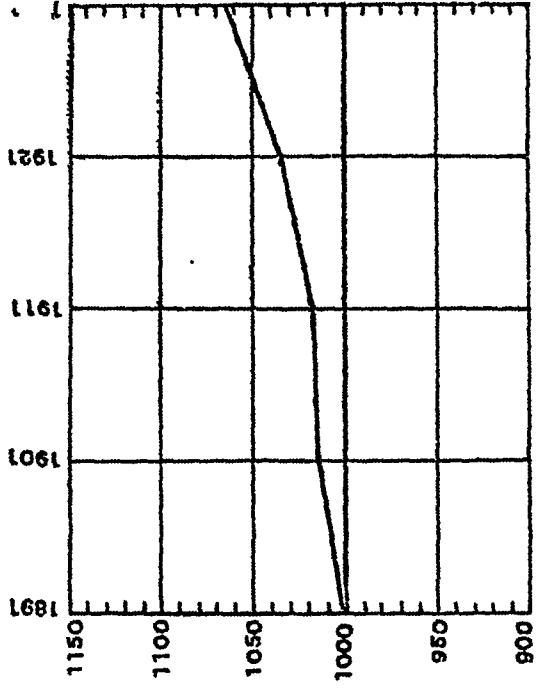
5
Cochin - Kanayannur



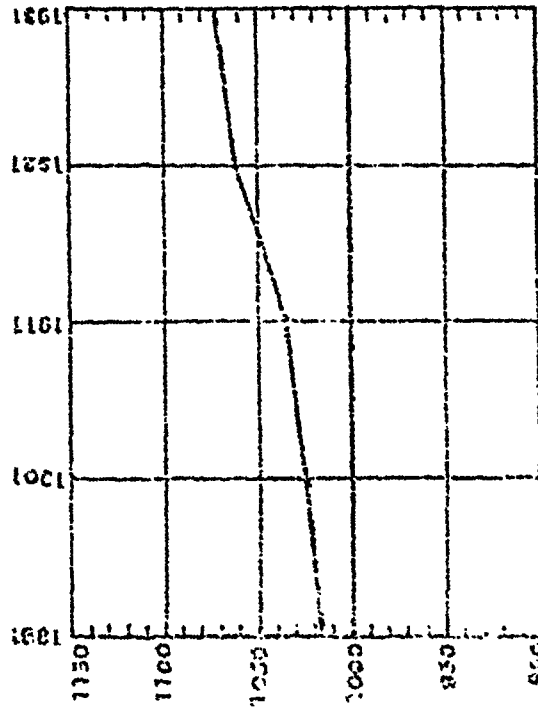
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Cranganur



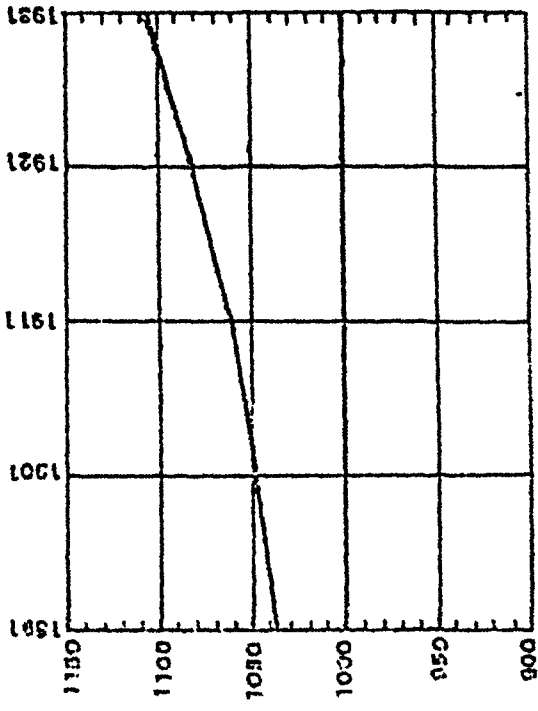
7
Mukundapuram



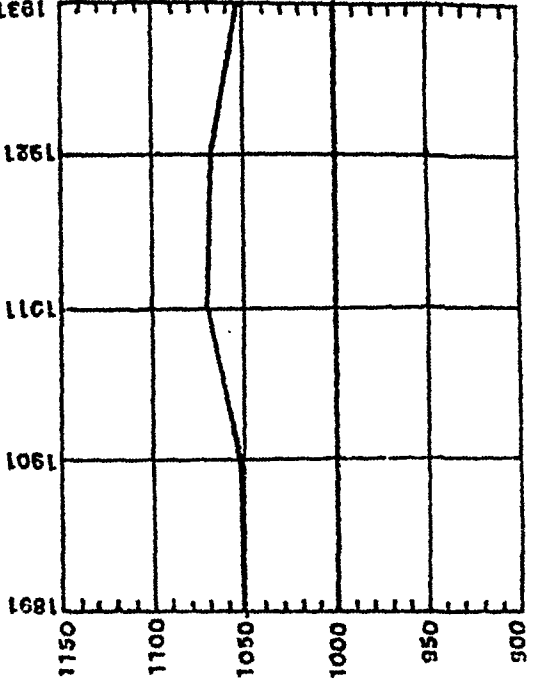
8
Tellichur



9
Talappilly



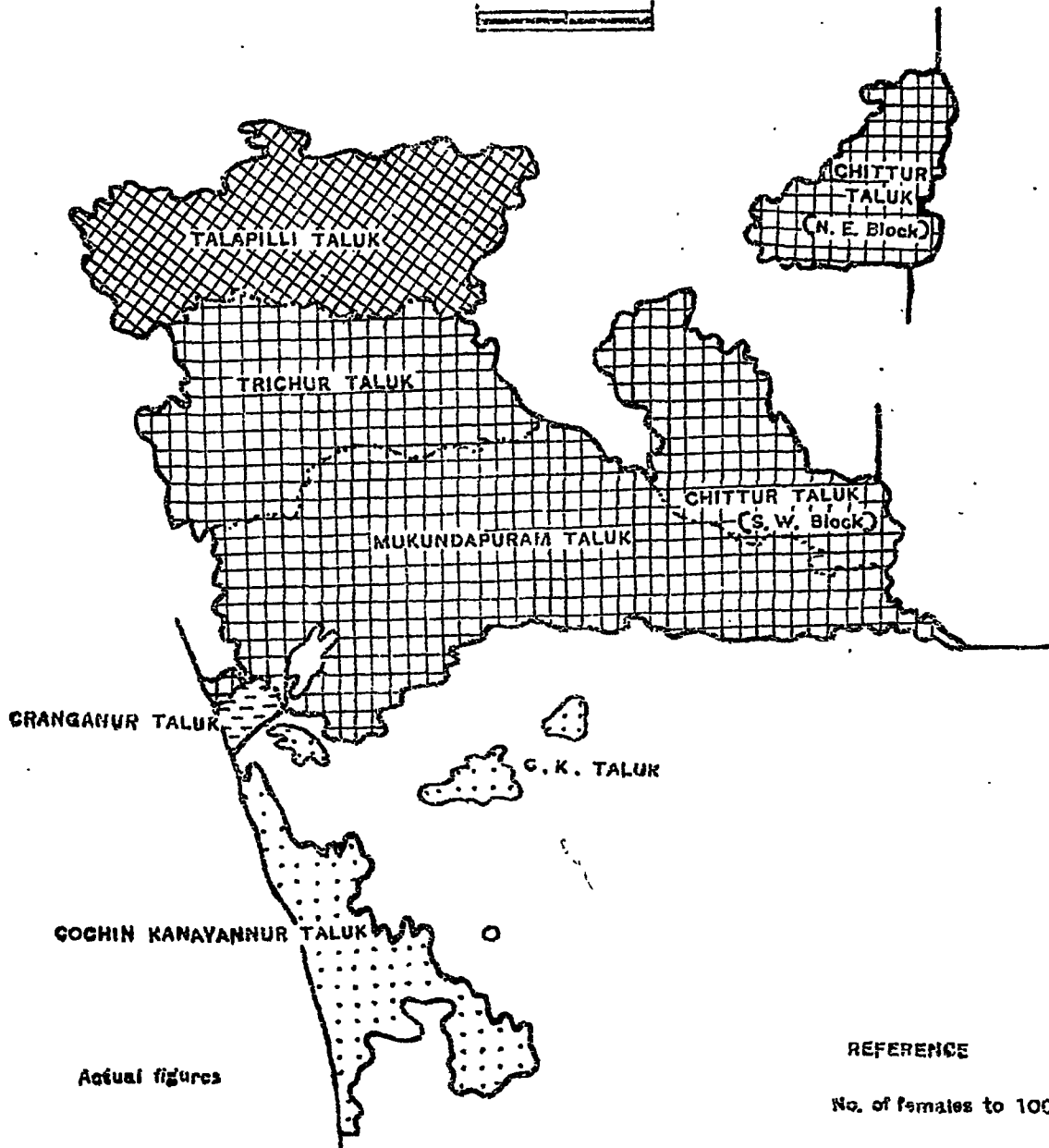
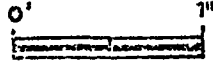
10
Chittur



COCHIN STATE

Showing the Proportion of the Sexes
in the various Taluks

Scale 1" = 12 Miles



Actual figures

State	1043
Cochin Kanayannur Taluk	976
Cranganur Taluk	1016
Mukundapuram Taluk	1085
Trichur Taluk	1071
Talapilli Taluk	1105
Chittur Taluk	1059

REFERENCE

No. of females to 1000 males

	950 to 1000
	1000 to 1050
	1050 to 1100
	1100 to 1150

alone can account for the wide difference between this taluk and the northern ones. It seems to me that regional factors play an important part in this connection. Cochin-Kanayannur and Cranganur are the two coastal taluks, which differ in their physical features from the four interior taluks. At the same time the conditions in the two coastal taluks are almost identical with those of the populous taluks of north Travancore. It is significant that the population of Cochin-Kanayannur (and of Cranganur also till 1921) should contain more males than females even as the population of several sister taluks in Travancore does. Whether regional factors influence the sex proportion or not, we actually find that, if the coastal tract of Malabar is divided into a northern and a southern half by means of a line running across, or along the southern boundary of, Mukundapuram taluk, the northern division, including the district of Malabar and the four interior taluks of Cochin, contains a population in which females preponderate, while the southern division, comprising the State of Travancore and the two coastal taluks of Cochin, intersected by lagoons and back-waters, has more men than women in its population.

		Number of females per 1,000 males	
		Urban	Rural
Cochin State	..	980	1,057
Ernakulam	..	892	
Mattancheri	..	895	
Trippunittura	..	983	
Trichur	..	999	
Chalakudi	..	1,003	
Narakkal	..	1,022	
Vadakkancheri	..	1,028	
Cranganur	..	1,031	
Irinjalakkuda	..	1,049	
Chittur-Tattaman- galam	..	1,074	
Kunnankulam	..	1,116	
Nemmara	..	1,128	

11. The marginal table shows the sex proportion in the population of towns. It will be seen from the figures that the sex ratio in towns is only 980 whereas it is 1,057 in rural areas. The political and commercial capitals of the State will naturally have a large number of immigrants, mostly males, and Ernakulam and Mattancheri accordingly show the lowest proportion of women. Trippunittura and Trichur also show the influence of immigration, but to a much smaller extent. The other towns do not differ from villages so far as the sex ratio in their population is concerned.

Sex propor-
tion in urban
population

CHAPTER V.—PART II.—SIZE AND SEX CONSTITUTION OF FAMILIES.

Introductory At the census of 1921 an attempt was made by certain Provinces and States in India to collect information bearing on the size and sex constitution of the average family and the fertility of married life. The results of the enquiry were recorded in the Census Reports of 1921. Bengal, Behar and Orissa, Bombay, the Central Provinces, the Punjab, Baroda and Travancore took part in the investigation. The work was, however, carried out more systematically and thoroughly in Baroda than elsewhere.

Agency employed for the enquiry

2. It was suggested by the Census Commissioner for India that enquiries on similar lines might be undertaken at the present census also and that the services of women teachers, wherever they were available, might be made use of in this connection. A special form was issued for the collection of information regarding the rates of fertility and mortality and, as the work could not be done by the agency of ordinary enumeration because of the intimate nature of the questions to be asked of, and answered by, women, the co-operation of the Medical and Education departments was invited. The women teachers were at first reluctant to do the work and, strangely enough, even such among them as had received high English education were inclined to protest against their services being requisitioned for the purpose. They were however persuaded in the end to undertake the work on a small scale. The hospitals and dispensaries in the State extended their hearty co-operation from the very outset. 33,471 returns were received as a result of the joint labours of these two agencies and I take this opportunity to thank those women teachers and medical officers, who did the work, and without whose help the enquiry could not have been undertaken at all.

Sex of the first-born

		No. of females per 1,000 males	No. of first-born females per 1,000 first-born males
Baroda	..	942	718
Travancore	..	987	830
Cochin	..	1,043	924

3. The results of this special enquiry are embodied in the five Sex Tables given at the end of this chapter, but a study of the statistics leads one to entertain considerable doubts about the accuracy of many of the returns. Table I shows the sex of the first-born and from it we find that there are 924 first-born females to 1,000 first-born males. The proportion of females must be regarded as

very high, the corresponding figures for Travancore and Baroda in 1921 being only 830 and 718 respectively. The marginal table reveals the interesting fact that the three States maintain the same order of precedence in respect of their sex ratio also.

Size of family by occupation of husband

4. Sex Table III gives 'the size of families by occupation of husband'. The subject is of great interest and importance, but the results of the enquiry are unfortunately disappointing in that they serve to throw but very little light on the problem of the influence of occupation on fertility. The average number of children born alive to each married couple is only 3·8, a figure too low to be taken as correct in the light of one's personal knowledge of local conditions. In Baroda where the rate of increase in population is much lower than in Cochin, the average recorded at the census of 1921

* This table shows the fertility of each married woman according to her occupation and a comparison of the rates of fertility, duration of married life, sex of first-born child, and number of children born alive, number of children still living at the census of 1921.

Occupation of husband	No. of families examined	Average No. of children per family	Proportion of surviving children to 1,000 born alive
Landlords	637	4.07	761
Cultivating owners	3,708	3.86	766
Cultivating tenants	702	4.00	756
Agricultural labourers	567	3.83	697
Agriculture (unspecified)	1,511	3.90	752
Toddy drawers	705	4.47	725
Lime burners, etc.	488	3.94	709
Shop-keepers, etc.	1,806	4.09	724
General merchants (trade unspecified)	2,629	3.98	809
Service of the State	1,073	3.59	780
Medical practitioners	70	3.31	905
Healing arts	342	4.26	752
Teaching	923	3.11	832
Clerks (education)	668	3.04	808
Other domestic service	1,085	3.82	723
Labourers (unspecified)	6,992	3.59	668

was 5.3. The figures for the various occupations do not enable us to draw any definite conclusions regarding the effect of occupation on fertility. Samples have not been secured in sufficient numbers from many classes, but the figures for those classes, from which a few hundred samples each were obtained, reveal little or no difference between one occupation and another. The labouring classes show an average ranging from 3 to 4. Those that are engaged in intellectual pursuits or follow learned professions and those that live in retired leisure also show the same average. The survival rate of children, however, differs perceptibly in different classes. The average rate of survival is 735 per 1,000 children born alive, but the ratio generally falls below 700 in the labouring classes, while it rises as a rule to 800 or even higher among merchants and those that follow learned professions. In the margin are given the proportions for certain selected occupations to illustrate this point.

5. The caste statistics also are disappointing and it is not safe to draw and by caste-

Caste or community	Number of families examined	Average number of children per family	Proportion of surviving children to 1,000 born alive
Ambalavasi	353	2.95	760
Brahman—Nambudiri	88	2.70	761
Tamil	559	3.79	778
Eluthassan	339	3.52	734
Iluvan	6,916	3.77	736
Kammalan	1,244	3.67	718
Kanakkan	458	4.01	705
Nayar	5,474	3.48	727
Pulayan	1,009	4.13	654
Sambavan (Parayan)	124	4.33	642
Valan	256	4.23	693
Vettuvan	243	3.73	700
Muslim	1,902	4.17	705
Anglo Indian	76	4.45	776
Indian Christian	10,786	3.93	753
Jew	62	3.60	722

any inferences of a general character from them. The average number of children born alive to each married couple in most of the castes, from which a few hundred returns each have been secured, ranges from 3 to 4. If the high caste Nambudiri Brahman shows an average of only 2.7, his Tamil brother has 3.8. The average among the Nayars is only 3.5, while among the Iluvans it is 3.8. The Pulayans and Sambavans (both depressed) stand slightly higher, their figures being 4.1 and 4.3 respectively. The Muslims have an average of 4.2, the Indian Christians 3.9 and the Jews 3.6. Travancore showed a much higher average (ranging from 5 to 6) for these communities in 1921. In any case the statistics do not appear to establish any connection between the degree of fertility on the one hand and castes or communities on the other. And all that can be safely inferred about the survival rate of children is that it falls much below 700 only among

the lowest classes.

Correlation
between size
of family and
age at marriage.

6. In Sex Table V the average size of the family is correlated with the age of the wife at marriage. The figures are puzzling. At the census of 1921 it was shown by Baroda that the rates both of fertility and of survival tended to rise when the age of marriage was raised by a few years to 17 or 20. But according to the statistics in Table V the highest rates are seen where the age of the wife at marriage does not exceed 12 years. The number of children born alive and the number of surviving children both decrease with steady regularity as the age of marriage rises! Surely there must be something seriously wrong with the returns.

Age of wife at marriage	Average number of children per family	Average number of surviving children per family
All ages	3.76	2.76
0—12	4.44	3.31
13—14	4.03	3.03
15—19	3.60	2.67
20—29	3.59	2.48
30 and over	3.13	2.02

Proportion of
fertile and
sterile marriages.

7. The proportion of fertile and sterile marriages is given in Sex Table VI, and the statement in the margin prepared from it shows the percentage of fertile and sterile marriages in each age-group according to the duration of the marriage. If the enquiry be regarded as sufficiently representative, 2 out of every 100 marriages will appear to be sterile even when the union has lasted for 15 years or more. Where the age of the wife at marriage is not above 12 and the duration of marriage is below 5 years, the proportion of the sterile is seen to be only 78 per cent. In other words 22 out of every 100 married girls of this tender age-group are mothers by the time they attain their 16th year. As the period of the duration of marriage increases, the proportion of sterility declines until it reaches the average of 2 per cent. Thus too, when the age of the wife at marriage is higher, the ratio of the sterile is correspondingly lower until we come to those women that are married after their 20th year. From the fifth year of the duration of marriages, the two groups, 20 to 29 and 30 and over, show a higher proportion of sterility than the other groups.

Proportion of Fertile and Sterile marriages.

Age of wife at marriage	Duration of marriage years							
	0—4		5—9		10—14		15 and over	
	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile
All ages	57	43	92	8	95	4	98	2
0—12	22	78	82	18	95	5	98	2
13—14	45	55	87	13	98	2	98	2
15—19	57	43	95	5	97	3	98	2
20—29	69	31	94	6	94	6	96	4
30 and over	64	36	78	22	89	11	93	7

SUBSIDIARY TABLES.

I.—General proportions of the sexes by Natural Divisions and Districts.

Number of females to 1,000 males											
		1931		1921		1911		1901		1891	
		Actual population	Natural population	Actual population	Natural population	Actual population	Natural population	Actual population	Natural population	Actual population	Natural population
COCHIN STATE.		1,243	1,023	1,027	1,018	1,007	997	1,004	996	995	992
		2	3	4	5	6	7	8	9	10	11

III.—Number of Females per 1,000 Males at different age-periods by religions and Natural Divisions.

Cochin State—Natural Division: "Malabar and Konkan."

Age				All religions	Hindu	Muslim	Christian	Jain	Jew
1				2	3	4	5	6	7
0—1	..	..	..	974	1,007	930	977	1,500	1,050
1—2	..	..	..	959	1,012	973	979	250	750
2—3	..	..	..	977	1,000	959	980	500	875
3—4	..	..	..	970	971	957	974	1,000	800
4—5	..	..	..	979	978	959	987	1,133	739
Total 0—5				992	1,001	956	983	813	838
5—10	..	..	..	973	968	918	990	1,000	903
10—15	..	..	..	978	975	941	995	833	1,050
15—20	..	..	..	1,157	1,135	1,039	1,064	1,285	1,246
20—25	..	..	..	1,186	1,227	1,119	1,113	1,444	1,728
25—30	..	..	..	1,172	1,205	1,082	1,120	714	1,021
Total 0—30				1,045	1,058	998	1,028	958	1,027
30—40	..	..	..	1,063	1,096	931	1,023	333	1,263
40—50	..	..	..	992	1,026	826	956	571	952
50—60	..	..	..	1,000	1,017	837	927	1,500	767
60 and over	..	..	..	1,131	1,199	908	1,025	1,000	872
Total 30 and over				1,039	1,080	882	86	500	989
Total all ages:									
Actual population				1,043	1,065	962	1,015	718	,012

IV.—Number of Females per 1,000 Males for certain selected castes.

CASTE	Number of females per 1,000 males						
	All ages	0—6	7—13	14—16	17—23	24—43	44 and over
1	2	3	4	5	6	7	8
HINDU							
Ambalavasi	1,030	955	906	1,017	1,070	1,034	1,195
Ambattan	1,023	866	1,039	1,137	972	1,249	825
Arayan	902	1,007	882	866	871	906	816
Brakman {	Nonkani	1,001	1,033	953	798	1,093	1,060
	Malayali	936	968	965	785	923	943
	Tamil	999	991	885	785	1,130	1,165
Chakkian	1,030	1,009	970	945	1,105	937	1,061
Chalayan {	Chalayan	937	1,222	428	1,500	935	939
	Patturiyan	1,072	1,015	987	1,245	1,076	1,078
Eluthassan	1,054	987	1,008	1,012	1,115	1,101	1,082
Harar	1,082	999	980	1,040	1,232	1,181	1,064
Kakkolan	1,041	915	990	1,480	1,092	939	1,185
Kammalan	1,062	1,050	973	944	1,210	1,104	1,033
Kanakkian	1,009	992	1,004	895	1,193	1,032	831
Kaniyan	970	828	888	898	1,034	1,148	950
Kshatriya-Malayali	1,180	886	1,223	1,351	1,515	1,333	1,096
Kudami Chetti	960	1,035	810	1,073	1,118	923	913
Kusavan	950	1,030	744	1,339	977	1,034	773
Nayar	1,154	972	986	1,034	1,279	1,273	1,330
Pandaman	1,039	989	1,046	1,146	1,091	1,019	1,041
Pandimanan	913	845	833	745	1,035	925	1,024
Palayan	1,052	1,028	948	986	1,349	1,075	1,006
Sambaran (Parayan)	1,016	1,057	936	876	1,470	995	839
Valan	954	999	1,005	902	978	991	860
Velakkumalan	1,058	877	892	881	1,330	1,045	1,607
Velan	1,093	1,061	942	1,109	1,237	1,221	934
Vellalan	1,016	1,042	1,016	858	1,050	969	1,112
Vellumedan	1,160	904	997	966	1,435	1,323	1,245
Vemman	985	1,009	889	995	1,218	996	867
MUSLIM							
Jonakan	968	953	925	967	1,161	935	822
Ravaman	940	944	908	855	1,012	917	1,022
Others	958	960	1,020	900	1,004	997	811
CHRISTIAN							
Anglo-Indian	1,094	936	984	1,015	1,200	1,505	947
European	931	1,567	750	..	1,733	1,056	412
Indian Christian	1,015	984	991	1,005	1,099	1,050	966
JAIN	750	950	842	400	1,589	490	979
JEW	1,212	813	1,000	1,659	1,329	1,133	822

SEX TABLES.

I.—Sex of First-born.

TALUKS	Number of females first-born	Number of males first-born	Number of females first-born per 1,000 males first-born	Number of slips examined
1	2	3	4	5
COCHIN STATE	14,275	15,451	924	33,471
Cochin-Kanayannur	3,904	4,076	958	8,906
Cragganur	1,763	1,930	913	4,199
Mukundapuram	2,439	2,638	925	5,688
Trichur	3,489	4,033	865	8,475
Talapilli	2,024	2,092	967	4,549
Chittur	656	682	962	1,654

Note —Sex Table II has not been prepared.

III.—Size of Families by Occupation of Husband.

Occupation of Husband	Number of families examined	Total number of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born alive
1	2	3	4	5	6
ALL OCCUPATIONS	31,471	125,878	3'76	92,458	735
EXPLOITATION OF ANIMALS AND VEGETATION.					
Pasture and Agriculture.					
Landlords ..	637	2,595	4'07	1,980	763
Cultivating owners ..	3,705	14,320	3'86	10,982	766
Cultivating tenants ..	702	2,805	4'00	2,120	756
Non-cultivating tenants ..	1	2	2'00	1	500
Agents, managers, etc., of landed estates ..	194	772	3'98	602	780
Agricultural labourers ..	567	2,173	3'83	1,515	697
Rent collectors ..	12	44	3'67	34	773
Stock raising ..	7	18	2'57	12	667
Tea and rubber plantation ..	4	14	3'50	11	786
Cocconut cultivation ..	83	316	3'81	231	731
Pan-vine cultivation ..	5	17	2'13	14	824
Fruit growers ..	7	25	3'57	17	680
Forest officers and guards ..	12	42	3'50	27	643
Wood cutters ..	49	150	3'67	110	611
Herdsmen ..	3	9	3'00	7	778
Agriculture (unspecified) ..	1,511	5,888	3'90	4,424	752
Fishing and Hunting ..	581	2,374	4'09	1,692	713
INDUSTRY.					
Textiles					
Spinning and weaving ..	225	722	3'21	547	758
Rope, twine, string, etc. ..	322	1,004	3'12		728
Insufficiently described textile industries ..	1	5	5'00	3	600
Hides, skins and hard materials from the animal kingdom					
Working in leather ..	38	157	4'13	100	655
Wood.					
Sawyers ..	254	970	3'82	655	675
Carpenters ..	801	2,928	3'66	2,158	727
Basket makers ..	141	612	4'34	384	611
Metals.					
Blacksmiths ..	244	906	3'71	622	607
Workers in brass, copper and bell metal ..	79	278	3'52	209	751
Workers in other metals ..	21	66	3'14	45	682
Electro-plating ..	6	31	5'17	25	625
Ceramics					
Potters and makers of earthenware ..	145	551	3'80	222	727
Chemical products properly so called and analogous					
Manufacture of matches, fire-works and other explosives ..	9	10	1'11	22	622

III.—Size of Families by Occupation of Husband—(cont.)

Occupation of Husband	Number of families examined	Total no. of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born alive
1	2	3	4	5	6
Chemical products properly so called and analogous—(cont.)					
Manufacture of aerated and mineral waters and ice ..	3	10	3'33	9	900
Manufacture and refining of vegetable oils ..	122	491	4'02	360	733
Food Industries					
Rice pounders and huskers and flour grinders..	1	1	1'00	..	..
Butchers ..	8	23	2'88	17	739
Sweetmeat and condiment makers ..	79	311	3'94	243	781
Toddy drawers ..	705	3,148	4'47	2,283	725
Manufacturers of tobacco ..	18	57	3'17	41	719
Industries of dress and the toilet					
Tailors, milliners, dress-makers and darners ..	197	582	2'95	450	773
Washing and cleaning ..	189	688	3'64	461	670
Barbers, hair-dressers and wig-makers ..	171	635	3'71	397	625
Building Industries					
Lime burners, stone-cutters, and masons ..	488	1,922	3'94	1,264	709
Miscellaneous and undefined Industries					
Printers, engravers, book-binders, etc. ..	32	120	4'06	95	731
Makers of musical instruments ..	1	3	3'00	2	667
Makers of jewellery and ornaments ..	354	1,381	3'90	947	686
Other miscellaneous and undefined industries..	77	251	3'26	191	761
Scavenging ..	23	94	4'09	66	702
TRANSPORT.					
Transport by water					
Ship owners, boat-owners, and their employees, pilots, mariners, etc., ships brokers, boatmen and rowmen ..	137	526	3'84	391	743
Transport by road					
Cab drivers, rickshaws and employees connected with them and other vehicles ..	236	518	2'22	439	801
Cart drivers, bullock carts and employees connected with them ..	146	517	3'51	394	762
Truck drivers and drivers ..	88	256	3'25	225	787
Motor car drivers ..	123	419	3'41	318	759
Tramway drivers ..	149	778	5'23	395	523
Transport by rail					
Locomotive engineers, firemen, conductors, guards, porters, and other railway employees ..	17	139	2'96	102	734
Transport by air					
Pilots, navigators, and other aircraft crew ..	11	117	1'77	103	711
Transport by cable					
Cable car drivers and attendants ..	11	117	1'77	103	711

III.—Size of Families by Occupation of Husband—(cont.)

Occupation of Husband	Number of families examined	Total no. of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born alive
I	2	3	4	5	6
TRADE.—(cont.)					
Brokerage, Commission and Export					
Brokers, commission agents, commercial travellers, warehouse owners and employees ..	15	56	3'73	44	786
Trade in textiles					
Trade in piece goods, wool, cotton, silk, hair and other textiles ..	30	107	3'57	73	682
Trade in skins, leather and furs					
Trade in leather ..	6	34	5'67	29	853
Trade in wood					
Trade in wood ..	20	113	5'65	91	805
Trade in thatches and other forest produce ..	7	14	2'00	12	857
Trade in chemical products					
Trade in drugs ..	12	42	3'50	28	667
Hotels, cafes, restaurants, &c.					
Owners and Managers of hotels, cook shops, sarais, etc. ..	234	723	3'09	517	715
Hawkers of drink and food stuffs ..	22	100	4'55	66	660
Other trade in food stuffs					
Grain and pulse dealers ..	55	49	0'89	35	714
Dealers in sweetmeats, sugar and spices ..	78	281	3'60	211	751
Dealers in dairy products, eggs and poultry ..	13	47	3'62	38	809
Dealers in animal for food ..	21	89	4'24	66	743
Dealers in fodder for animals ..	2	8	4'00	7	875
Dealers in other foodstuffs ..	37	299	3'44	238	796
Dealers in tobacco ..	12	46	3'83	33	717
Dealers in opium ..	1	2	2'00	2	1,000
Trade in furniture					
Hardware, cooking utensils, etc., porcelain, crockery, glassware, bottles, articles for gardening, etc. ..	6	24	4'00	18	750
Trade in building materials					
Trade in building materials ..	2	13	6'50	10	769
Trade in means of transport					
Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc. ..	6	31	5'17	20	645
Trade in fuel					
Dealers in firewood, charcoal, coal, cow-dung, etc. ..	6	20	3'33	14	700
Trade in articles of luxury, and those pertaining to letters and the arts and sciences					
Dealers in precious stones, jewellery, clocks, optical instruments, etc. ..	11	54	4'91	38	704
Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc. ..	5	17	3'40	13	765

III.—Size of Families by Occupation of Husband—(cont.)

Occupation of Husband	Number of families examined	Total no. of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born alive
I	2	3	4	5	6
Trade in articles of luxury, etc.—(cont.)					
Publishers, booksellers, stationers, dealers in music, pictures, musical instruments and curiosities ..	8	23	2'88	22	957
Trade of other sorts					
General store-keepers, and shop-keepers, otherwise unspecified ..	1,806	7,378	4'09	5,344	724
Other trades ..	18	54	3'00	35	648
General merchants (trade unspecified) ..	2,629	10,465	3'98	8,461	809
PUBLIC FORCE					
Army					
Army (Indian States) ..	1	2	2'00	2	1,000
Police					
Police ..	232	779	3'36	537	689
Village watchmen ..	4	7	1'75	7	1,000
PUBLIC ADMINISTRATION					
Public Administration					
Service of the State ..	1,073	3,850	3'59	3,003	780
Municipal and other local service ..	79	278	3'52	177	637
Village officials and servants other than watchmen ..	113	402	3'56	326	811
PROFESSIONS AND LIBERAL ARTS					
Religion					
Priests, ministers, etc. ..	496	1,915	3'96	1,388	725
Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc. ..	7	24	3'43	20	833
Law					
Lawyers' clerks, petition writers, etc. ..	142	558	3'93	468	839
Medicine					
Registered medical practitioners including oculists ..	70	232	3'33	210	905
Other persons practising the healing arts without being registered ..	342	1,457	4'26	1,096	752
Dentists ..	1	11	11'00	11	1,000
Midwives, vaccinators, compounders, nurses, masseurs, etc. ..	32	99	3'09	84	848
Instruction					
Professors and teachers of all kinds ..	923	2,866	3'11	2,385	832
Clerks and servants connected with education..	663	2,032	3'04	1,641	808
Letters, Arts and Sciences					
Public scribes, stenographers, etc. ..	14	24	1'71	19	732
Architects, surveyors, engineers, and their employees ..	13	56	4'31	40	714
Authors, editors, journalists and photographers ..	31	126	4'06	123	817

III.—Size of Families by Occupation of Husband—(cont.)

Occupation of Husband	Number of families examined	Total no. of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born alive
1	2	3	4	5	6
Letters Arts and Sciences—(cont.)					
Artists, sculptors and image makers ..	24	89	3'71	71	798
Horoscope casters, astrologers, fortune-tellers, wizards, witches and mediums ..	30	157	4'03	112	713
Musicians, actors, dancers, etc. ..	78	311	3'99	224	720
Managers and employees of places of public entertainments, race courses, societies, clubs ..	8	28	4'75	30	789
PERSONS LIVING ON THEIR INCOME					
Persons living principally on their income					
Proprietors (other than agricultural land) fund and scholarship holders and pensioners ..	504	2,003	3'97	1,529	763
DOMESTIC SERVICE					
Domestic Service					
Other domestic service ..	1,285	4,142	3'82	2,995	723
INSUFFICIENTLY DESCRIBED OCCUPATIONS					
General terms which do not indicate a definite occupation					
Manufacturers, businessmen and contractors otherwise unspecified ..	157	694	4'42	489	705
Mechanics otherwise unspecified ..	79	232	2'94	184	792
Labourers and workmen otherwise unspecified ..	6,492	25,129	3'59	16,774	668
UNPRODUCTIVE					
Inmates of Jails, asylums and almshouses					
Inmates of jails, asylums and almshouses ..	4	11	2'75	6	545
Beggars and Vagrants					
Beggars and vagrants ..	15	50	3'33	34	680
No occupation ..	1,274	5,086	2'99	3,930	773
Unspecified ..	19	52	2'74	37	712

IV.—Size of Families by Caste or Religion.

CASTE OR RELIGION	Number of families enumerated	Total number of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born alive	Number of families with wife married at				
						0—12	13—14	15—19	20—29	30 and over
1	2	3	4	5	6	7	8	9	10	11
Total	33,471	125,878	3.76	92,458	735	3,854	5,502	18,177	5,528	410
HINDU ..	20,626	74,957	3.63	54,526	727	2,292	3,316	10,805	3,923	290
Ambalavasi ..	353	1,042	2.95	792	760	22	55	183	85	8
Chakkhiyar ..	3	11	3.67	10	909	..	..	2	1	..
Marar ..	74	247	3.34	177	717	..	11	41	21	1
Nambiyassan ..	15	47	3.13	37	872	1	2	10	2	..
Pisharodi ..	48	146	3.04	120	822	3	7	27	11	..
Pushpakan Nambiyar ..	11	18	1.64	12	667	2	..	9	..	..
Patuval ..	23	54	2.35	36	667	1	5	13	3	1
Tiyyattunni ..	2	4	2.00	4	1,000	..	..	2	..	..
Unni ..	4	11	2.75	7	636	..	1	3	..	..
Variyar ..	109	333	3.06	269	808	10	15	55	27	2
Unspecified ..	61	171	2.81	120	702	5	14	21	20	4
Amlattan ..	24	69	2.88	46	667	2	6	10	6	..
Arayan ..	192	744	3.88	513	690	28	40	97	25	2
Brahman ..	1,724	6,222	3.61	4,838	786	369	542	729	73	11
Embran ..	24	86	3.58	74	860	5	9	9	1	..
Gauda ..	208	809	3.89	592	732	43	79	83	3	..
Gujaratti ..	1	..	..	..	..	..	..	1	..	..
Konkani ..	120	352	2.93	290	824	43	38	35	3	1
Malayali { Elayad ..	32	125	3.91	77	616	2	10	16	4	..
Malayali { Mettal ..	5	22	1.10	19	864	1	..	2	2	..
Malayali { Nambudiri ..	88	238	2.70	181	761	5	12	44	25	2
Tamil ..	550	2,116	3.79	1,647	778	141	158	238	17	5
Others ..	687	2,474	3.60	2,028	812	129	236	301	18	3
Chakkian ..	21	85	3.54	68	800	3	5	11	4	1
Chakkhiyar ..	1	2	2.00	1	500	..	..	..	1	..
Chakkian { Chakkian ..	89	307	3.45	220	717	8	17	46	18	..
Chakkian { Pattathian ..	35	157	4.49	109	694	..	9	21	5	..
Chakkian ..	52	230	2.91	187	782	22	14	34	11	1
Chakkian ..	23	66	2.87	51	773	4	5	10	4	..
Chakkian ..	21	82	2.60	59	720	5	9	22	5	..
Chakkian ..	70	1,193	3.32	875	731	43	40	202	52	2
Chakkian ..	15	44	2.93	30	632	1	..	1	15	..
Chakkian ..	1,119	2,153	3.77	1,716	756	619	917	3,883	1,381	91
Chakkian ..	7	27	3.86	23	852	..	..	5	2	..
Chakkian ..	11	41	3.73	29	460	3	7	6	5	1
Chakkian ..	12	43	3.58	27	619	4	2	15	4	..
Chakkian ..	1,213	4,154	3.42	3,272	710	110	214	696	197	17
Chakkian ..	10	34	3.40	27	715	2	15	21	10	2
Chakkian ..	213	79	3.23	14	677	16	41	120	29	4
Chakkian ..	102	310	3.04	233	701	22	60	313	123	7
Chakkian ..	51	172	3.37	123	642	1	6	23	8	1

IV.—Size of Families by Caste or Religion—(cont.)

CASTE OR RELIGION	Number of families examined	Total number of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born alive	Number of families with wife married at				
						0—12	13—14	15—19	20—29	30 and over
I	2	3	4	5	6	7	8	9	10	11
HINDU—(cont.)										
Kanakkan ..	458	1,840	4'01	1,297	705	37	81	247	84	9
Kaniyan ..	56	29	4'09	168	734	..	8	30	18	..
Kavarā ..	4	10	2'50	4	400	..	..	3	1	..
Kavundān ..	6	6	1'00	5	833	..	2	3	1	..
Kshatriya ..	109	317	2'91	289	912	5	16	69	18	1
Malayali ..	7	14	2'00	11	786	..	2	..	2	..
Others ..	102	303	2'97	278	917	5	14	66	16	1
Kudumi chetti ..	472	1,342	2'84	1,020	760	170	119	159	..	..
Kurukkal ..	13	41	3'15	24	585	2	5	5	1	..
Kusavan ..	116	408	3'52	285	699	27	19	44	23	3
Namtidi ..	12	26	2'17	23	885	1	4	6	1	..
Nanjanattu Pillai ..	..	5	1'67	4	800	..	..	1	..	..
Nayadi ..	3	7	2'33	4	571	1	..	2	..	..
Nayar ..	5,474	19,076	3'48	13,867	727	381	725	2,871	1,335	114
Odan ..	39	143	3'67	104	727	7	19	..	6	..
Otta-Naikan (Odde) ..	6	11	1'83	8	727	1	1	3	..	..
Panan ..	53	177	3'34	127	718	8	5	28	11	1
Pandaran ..	79	309	3'91	250	809	9	11	39	11	..
Panditattan ..	27	108	4'00	90	833	3	5	18	..	..
Pulayan ..	1,009	4,049	4'13	2,648	654	167	112	531	115	15
Pulluvan ..	1	6	6'00	5	833	1	..	1	..	..
Samantan ..	9	19	2'11	16	842	..	..	..	4	..
Sambavan (Parayan) ..	124	537	4'33	345	642	16	21	11	21	..
Tarakan ..	1	..	..	..	..	..	..	1	..	..
Ullatan ..	3	17	5'67	10	588	1	..	..	..	..
Vaisyān ..	37	132	3'57	76	576	13	8	11	1	1
Valan ..	256	1,084	4'23	751	693	3	11	11	11	1
Vaniyan ..	30	78	2'60	53	679	6	..	..	..	..
Vannan ..	19	98	5'16	57	582	6	..	..	..	..
Velakkattalavan ..	107	367	3'43	258	70	8	..	..	..	..
Velan ..	230	852	3'70	578	678	30	..	..	..	..
Vellalan ..	4	4	1'00	2	500	1	..	..	..	..
Veluttedan ..	118	432	3'66	291	674	12	..	..	..	..
Vettuvan ..	243	906	3'73	634	700	22	..	..	..	..
Vilkurup ..	8	35	4'38	25	715	3	..	..	..	..
Caste unspecified ..	331	1,154	3'49	732	635	55	..	..	..	..
No-caste ..	5	28	5'60	12	429	..	..	..	..	..
MUSLIM ..	1,919	8,006	4'17	5,636	704	161	122	262	..	..
Jonakan ..	17	68	4'00	43	632	..	..	..	..	..
Others ..	1,902	7,938	4'17	5,593	70	..	..	..	..	..
CHRISTIAN ..	10,862	42,690	3'93	32,134	753	141	101	151	..	..
Anglo-Indian ..	76	335	4'45	262	775	..	..	..	..	..
Indian Christian ..	10,786	42,352	3'93	31,872	753	141	101	151	..	..
JEW ..	62	223	3'60	161	722	..	..	..	..	..
ZOROASTRIAN ..	2	2	1'00	1	500	..	..	..	..	..

V. — Average size of Family correlated with age of Wife at Marriage.

Age of wife at marriage	Number of families	Number of children born alive	Average observed	Number of children surviving	Average observed
1	2	3	4	5	6
All ages	33,471	125,878	3.76	92,458	2.76
0—12	3,854	17,126	4.44	12,776	3.31
13—14	5,502	22,177	4.03	16,682	3.03
15—19	18,177	65,446	3.60	48,454	2.67
20—29	5,528	19,844	3.59	13,716	2.48
30 and over	412	1,285	3.13	830	2.02

VI.—Proportion of Fertile and Sterile Marriages.

Age of wife at marriage	Duration of marriage years							
	0—4		5—9		10—14		15 and over	
	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile
1	2	3	4	5	6	7	8	9
All ages	3,337	2,505	5,311	433	5,315	205	15,959	406
0—12	45	159	258	58	523	27	2,718	66
13—14	393	375	728	110	990	24	2,919	51
15—19	2,115	1,565	3,264	178	2,862	86	7,919	188
20—29	811	370	993	68	870	59	2,268	89
30 and over	63	36	68	19	70	9	135	10

Note.—Sex Table VII has not been prepared.

CHAPTER VI.—CIVIL CONDITION.

PART A of Imperial Table VII gives the number of unmarried, married and widowed persons of each sex by age and by religion for the whole State, and Part B gives like figures for all municipal towns. The statistics of civil condition for selected castes are contained in Imperial Table VIII. There are five Subsidiary Tables appended to this chapter, which present these statistics in proportional forms as shown below:

Reference to
statistics

Subsidiary Table I shows the distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last five censuses;

Subsidiary Table II shows the distribution by civil condition of 1,000 of each sex at certain ages in each religion;

Subsidiary Table III shows the distribution by main age-periods and civil condition of 10,000 of each sex and religion;

Subsidiary Table IV gives the proportion of the sexes by civil condition and religion at certain ages; and

Subsidiary Table V shows the distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

2. The instructions in the enumeration books regarding the returns of civil condition were:

Meaning of
statistics

"Column 6 (*Married, etc.*).—Enter each person, whether infant, child or grown up, as either *married*, *unmarried* or *widowed*. Divorced persons who have not remarried should be entered as widowed, and dancing girls as married or unmarried according as they return themselves".

The following supplementary instructions also were issued to supervisors:—

"Note that this column should never be blank, not even for infants. If when asked if he is married, a man says 'yes,' he should next be asked whether his wife is living, as the answer in the vernacular to the former question does not show whether he is married or a widower. In filling up this column, neither you nor the enumerators should question the validity of any marriage or be guided by your own notions of what is or is not a marriage, but should accept the statements made by the person, or, in the case of children, by their relatives. Every person who has a wife or husband living at the time of the census should be entered as '*married*'. Persons who have been divorced, and who have not married again, should be entered as '*widowed*'. Enumerators must be careful not to use the same vernacular word for '*unmarried*' and '*widowed*'."

The necessity for these elaborate instructions arises from the well-known fact that marriage among the Hindus has not the same meaning as in the West, because it is not necessarily accompanied immediately by cohabitation, one or both of the contracting parties being often children or, at times, even infants. Further there are various forms of marriage having different degrees of validity and repute, and the marriage customs of one community differ from those of another. It was therefore necessary to take special precautions against the returns being influenced by the personal views and prejudices of the enumerators.

3. In the light of the detailed instructions issued to all census officers, the statistics of civil condition collected at the census may be accepted as an accurate classification of the population in the three prescribed classes, namely,

and their
accuracy

the unmarried, the married and the widowed; and though dancing girls, unmarried prostitutes or kept women might at times return themselves as married in their desire to appear respectable, their numbers in this State are so few as to be utterly negligible.

General conditions of marriage

4. The rites, customs and institutions connected with marriage among the various communities in Cochin have been described in detail in the Report on the Census of 1921 and in Mr. L. K. Ananthakrishnan Appai's *Cochin Tribes and Castes*. The Notes for Report issued by the Census Commissioner for India direct that "the matter to be discussed in the chapter on civil condition should be primarily based on the statistics and should be confined to such aspects of the general subject as arise out of the figures or are connected with them as influences explanatory of the variations. It will therefore be relevant and even necessary to discuss any modification during the last 10 years in the attitude of the public or of special communities towards marriage, widowhood, divorce and so forth which may have influenced the trend of the figures or may be likely to influence them in future." We have therefore to note here that the attitude of the people in general, and of some of the Malayali communities in particular, towards marriage has been for some time undergoing a gradual change chiefly because of the progress of English education and the increasing contact with western ideals. We find this change reflected in more than one direction. Thus some of the educated members of the orthodox communities of the Tamil and Konkani Brahmans, among whom pre-puberty marriage is (was?) compulsory, and who visited violations of this custom with social degradation, have assumed the role of social reformers and are putting off the marriage of their daughters till they are old enough to enter upon the duties of married life. Thus too the Nayars, who comprise the largest section of the *Marumakkathayam* communities among the Malayali Hindus, which form a considerable proportion of the State's population, and which never followed the custom of pre-puberty marriage, have mostly given up the *talikettu* ceremony (the tying of the *tali*, the sacred symbol of marriage), or the mock marriage as it has been aptly called, the first of the two forms of marriage which all girls of the *Marumakkathayam* communities had to go through. Educated opinion justly looked upon this custom as a senseless imitation or a costly mockery of the pre-puberty marriage prevalent among non-Malayali Hindus—a mockery as it brought no husband to the girl who was married. But scruples are hard to die particularly when they have a religious flavour about them as in this affair, marriage being a religious ceremony among the Hindus, and the transition period has its humorous side also. Educated and well-to-do parents, for instance, who dare not violate the time-honoured custom, but who at the same time are too sensitive to bear the scorn that would be directed against them if they openly performed a *talikettu* ceremony of the orthodox and aristocratic type, take their daughters to temples where the mother herself ties the *tali* round her daughter's neck in the presence of the deity. This obviates the necessity for the usual rites and marriage feasts. Others avoid the awkward situation by combining the *talikettu* and *sambandham* or the real adult marriage, the *tali* being tied by the bridegroom at the time of the real marriage. As the *talikettu* marriage fell into discredit, the *sambandham* grew in importance in more than one respect. This form of marriage, which was not recognised in law though socially it was as valid and as much respected as any other form of Hindu marriage, was legalised by the Cochin Nayar Regulation which was enacted in 1920 as a result of the representations made to the Darbar by the enlightened section of the

community. From the simple ceremony of ancient days unaccompanied by religious rites, the *sambandham** has been growing into an elaborate and costly affair with many innovations, both social and religious, introduced into it.

5. Similar developments are seen in other Malayali Hindu communities also, and marriage is generally regarded now as a sacrament to be attended by religious rites even among those to whom it was of old not more than a solemn social contract in respect of its form. The Iluvans, for instance, who form the second largest community in the State's population, have introduced many reforms in this direction. The *talikettu* marriage has been discredited in both the *Marumakkathayam* and *Malakkathayam* sections of the community, and only very few girls go through this form of marriage at present. Some combine it with the real adult marriage which, under the guidance of their religious heads, has been transformed into a strictly religious ceremony in the progressive section of the community. In spite of the large and mostly avoidable increase in expenditure involved in these reforms, the innovations adopted by the Iluva and Nayar communities are regarded in some quarters as a move in the right direction in that they are supposed to invest the union between man and wife with an air of greater sanctity and respectability than of old. Some of the educated young men among the Iluvans do not, however, seem to be much in love with these forms and appearances. They are too independent to be priest-ridden and they want that the form of marriage should be that of a simple social contract.

6. Other significant changes too in the customs and institutions connected with marriage have followed in the wake of the enlightenment of modern education. Polyandry, which was once prevalent here to a certain extent in some of the communities, has long since been given up even by the lowest classes. Polygamy also was not unknown in this State and the Nambudiri Brahmans resorted to it, often in the past but only rarely of late, since they always lacked bridegrooms on account of their peculiar custom according to which only the eldest son of a Nambudiri family could marry within the caste, while the Nambudiri maidens could not be given in marriage to members of any other community. The younger and bolder spirits among the Nambudiris, who have come into contact with modern ideals through English education, have set up a strong agitation against this custom and bills have been introduced in the State Legislative Council in order that a radical social reform might be effected in the community. Polygamy among Nambudiris, therefore, appears to be doomed. The Nayar Regulation penalised polygamy among Nayars, when economic if not moral considerations had already sounded its death-knell in most communities including the Nayars. Restrictions on marriage like hypergamy have been fast disappearing as much under the influence of English education and the contact with western ideals as perhaps on account of the paucity of eligible bridegrooms for the maidens of high caste families; and we find girls from higher sub-castes among the Nayars often marrying young men of lower sub-castes without undergoing any social degradation thereby.

To what extent the statistics of civil condition have been influenced by the new tendencies and changing ideals of the times will be seen from the review of these statistics in the subsequent paragraphs of this chapter.

* Of the several Malayalam words denoting marriage among the *Marumakkathayam* Nayars, *sambandham* was the principal one. Of late this word, though harmless in itself and though it conveys the best of meanings (*Sam*=*Samyak*=good, fast, and *bandham*=tie, union), has been discredited and is not now generally used in this State.

7. Of the 1,205,016 persons enumerated in Cochin at the census of 1931,

Table showing the condition of 1,000 persons

	Unmarried	Married	Widowed
1921 { Males ..	515	385	100
{ Females ..	579	381	41
1931 { Males ..	452	370	155
{ Females ..	520	383	11
1921 { Males ..	577	370	51
{ Females ..	657	387	146

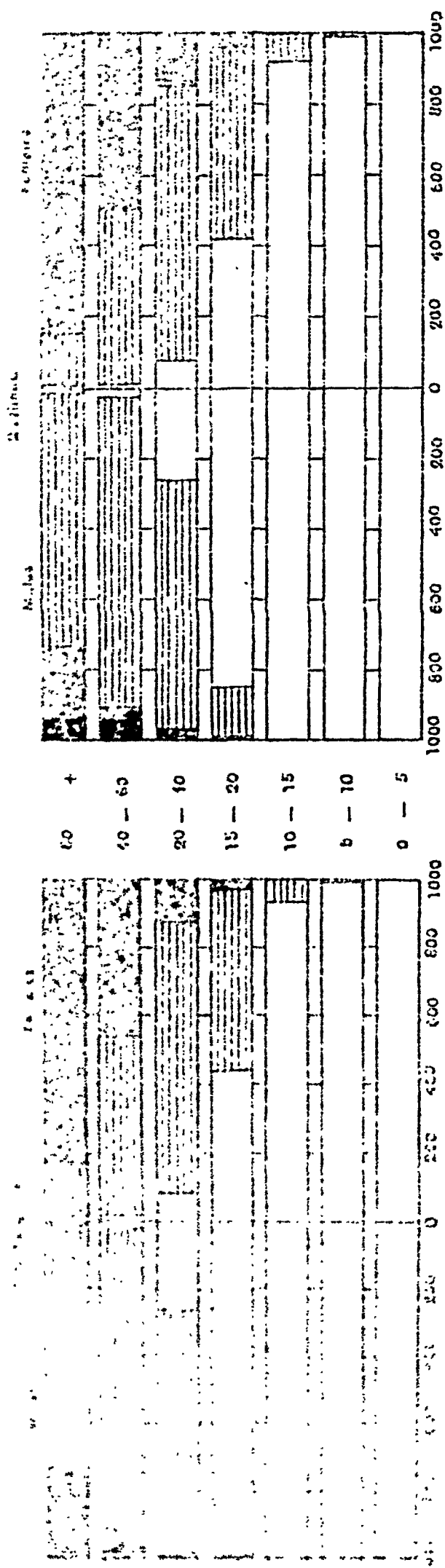
633,669 were returned as unmarried, 461,765 as married and 109,584 as widowed, the proportion of the three classes per mille of the population being 526, 383 and 91 respectively. The corresponding figures for 1921 were 515, 385 and 100 respectively. There are 830 females per 1,000 males among the unmarried against 803 in 1921. The proportion of wives is seen to be 1,067 per thousand husbands while it was only 1,053 at the previous census; and there are as many as 4,470 widows for

every 1,000 widowers, the ratio in 1921 being only 3,945. The rise in the proportion of widows during the last decade must probably be attributed to a greater proportion of widowers getting re-married than during the previous decade, and not to a higher death-rate among husbands since the death-rate during the intercensal period was but normal. A growing volume of emigration will also act for the increase in the ratio of wives to husbands and of unmarried women to bachelors. When the emigration is not of a permanent character, men as a rule leave their families behind them. The marginal figures reveal a slight rise in the proportion of unmarried persons in the State's population during the decade. This increase is to be attributed to the change in the age constitution of the population and the growing influence of western ideals in some of the populous and educationally advanced communities.

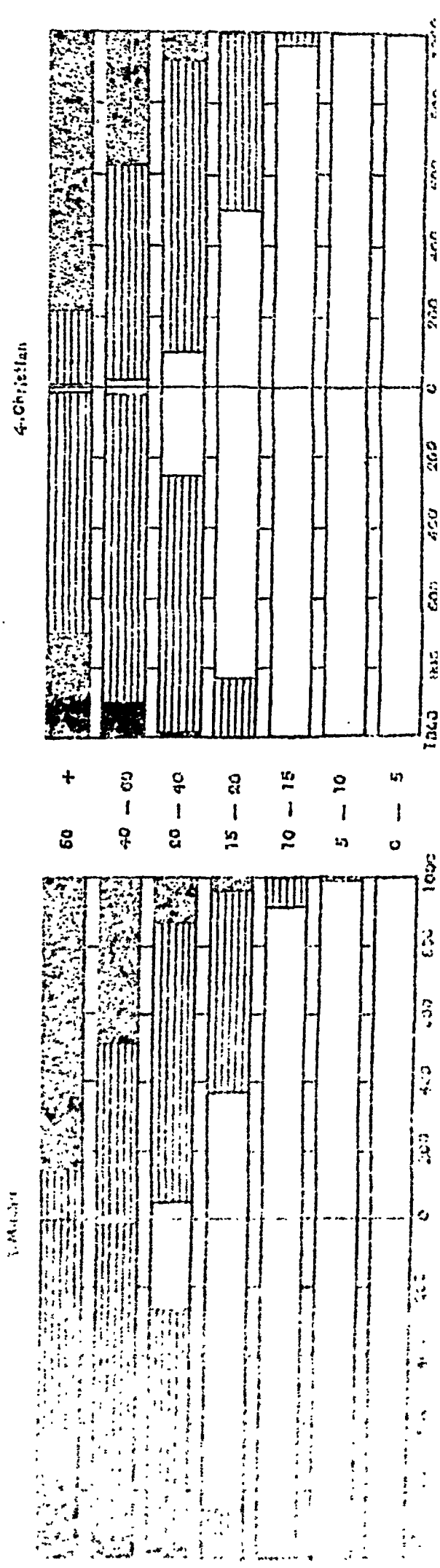
8. The proportion of the unmarried, married and widowed per mille of the total population of each sex is given in the following table together with the corresponding figures for Travancore and Madras for purposes of comparison.

Percentage of each main age group in each main religion

☐ Protestant
☐ Catholic
☐ Jewish



4- Christian



three most striking features of the Indian statistics, namely, the universality of marriage, the early age of marriage and the large proportion of widows, are not as prominent in Cochin and Travancore as elsewhere in India.

9. Diagrams 1 to 4 and the three tables given below will illustrate the universality of marriage.

Universality
of marriage

1. Distribution by civil condition of 1,000 of each sex by age-periods.

Age	Males per 1,000			Females per 1,000		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
0-5 ..	1,000	..	..	1,000	..	..
5-10 ..	2,000	..	..	993	7	..
10-15 ..	997	3	..	930	67	3
15-20 ..	846	148	6	439	530	31
20-40 ..	260	712	28	82	793	125
40-60 ..	23	883	94	14	525	461
60 and over ..	13	714	273	7	161	832

2. Distribution by civil condition of 1,000 of each sex by religion.

Religion	Males per 1,000			Females per 1,000		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
Hindus ..	583	381	36	450	387	163
Muslims ..	598	377	25	470	397	133
Christians ..	593	376	31	507	385	108

3. Distribution by civil condition of 1,000 of each sex aged 15 and above.

			1931			1921
			Madras	Travancore	Cochin	England and Wales
Unmarried	Males ..	..	229	276	277	365
	Females ..	..	55	107	120	368
Married	Males ..	..	705	674	664	584
	Females ..	..	658	687	636	520
Widowed	Males ..	..	66	50	59	51
	Females ..	..	287	206	244	112

			Age-groups						
			0—5	5—10	10—15	15—20	20—40	40—60	60 and over
Unmarried	Males	Madras	997	981	958	747	219	26	19
		Travancore	1,000	999	991	813	265	32	21
		Cochin	1,000	1,000	997	846	260	23	13
	Females	Madras	987	906	769	219	37	9	7
		Travancore	1,000	992	920	388	72	14	10
		Cochin	1,000	993	930	439	82	14	7
Married	Males	Madras	3	18	41	248	750	863	712
		Travancore	..	1	9	182	713	888	743
		Cochin	..	..	3	148	712	883	714
	Females	Madras	12	92	224	744	805	444	150
		Travancore	..	8	78	592	835	582	212
		Cochin	..	7	67	530	793	525	161
Widowed	Males	Madras	..	1	1	5	31	111	269
		Travancore	..	..	..	5	22	80	236
		Cochin	..	..	..	6	23	94	273
	Females	Madras	1	2	7	37	158	547	848
		Travancore	..	..	2	20	93	404	778
		Cochin	..	..	3	31	125	461	832

It will be observed from the figures that the age of marriage is higher in Cochin and Travancore than in the Madras Presidency, the reasons being identical with those that have made marriage less universal in the two States than in most other parts of India. Between Cochin and Travancore the former is seen to have proportionately fewer early marriages. All the same 3 in every 1,000 boys under 15 and 7 in every 1,000 girls under 10 years are married in this State. When we turn to adolescent males aged 15—20 and girls between 10 and 15, the proportion of the married is seen to rise sharply to 154 (including 6 widowed) and 70 (including 3 widowed) respectively. The difference between the conditions in Cochin and those in Western Europe will be clear from the fact that in England and Wales there is no boy or girl under 15 who is married and that the proportion of married males and females is only 4 and 18 respectively per 1,000 of each sex in the age-group 15—19.*

The appended table shows that the Muslims and the Christians do not differ from the Hindus in respect of early marriages. Indeed, it will be noticed that early marriages among males are more common in the two communities than among the Hindus. But the Christians have the lowest and the Muslims the highest proportion of early marriages among females.

* The proportions are according to the census of 1922.

				Age-groups						
				0—5	5—10	10—15	15—20	20—40	40—60	60 and over
Unmarried	Males	Hindu	..	1,000	1,000	997	851	263	25	13
		Muslim	..	1,000	999	995	858	270	15	5
		Christian	..	1,000	1,000	997	831	251	23	15
	Females	Hindu	..	1,000	991	920	421	78	11	6
		Muslim	..	1,000	991	913	367	50	6	4
		Christian	..	1,000	998	958	499	100	23	9
Married	Males	Hindu	..	..	..	3	142	704	880	719
		Muslim	..	..	1	4	136	704	914	784
		Christian	..	..	..	3	168	732	880	687
	Females	Hindu	..	..	9	76	540	779	498	146
		Muslim	..	..	9	83	594	818	505	136
		Christian	..	..	3	41	493	821	600	206
Widowed	Males	Hindu	..	..	..	..	7	33	95	268
		Muslim	..	..	..	..	6	26	71	211
		Christian	..	..	..	..	1	17	97	298
	Females	Hindu	..	..	..	4	39	143	491	848
		Muslim	..	..	..	4	39	132	489	860
		Christian	..	..	..	1	8	79	377	785

Proportion of widows

11. Widowed males number 34 and widowed females 146 per 1,000 of each sex in the State's population. There is not much difference between India and the West so far as the proportion of widowers is concerned, but the difference in respect of widows is striking, though inevitable in view of the general prohibition of the re-marriage of widows among Hindus. We have already seen that the Malayali communities (excluding Malayali Brahmans) permit the re-marriage of these women and, for this reason, their ratio in Cochin is relatively low. But it is not clear why this State should compare unfavourably with Travancore where they have only 119 widows per 1,000 women. The highest proportion of widowed women is naturally to be found among the Hindus. The Brahmans prohibit their re-marriage and many of the non-Brahman castes imitate them in order to rise in their social status, the custom being held to be a mark of social respectability. The Christians have the lowest figures for widowed women.

Married persons of reproductive ages and sex ratio.

District	Number of females to 1,000 males in			
	Total Population (all ages)	Population of reproductive ages		
		All classes	Married persons only	
Malabar	1,000	1,000	1,000	1,000
Malabar	1,000	1,000	1,000	1,000
Malabar	1,000	1,000	1,000	1,000
Malabar	1,000	1,000	1,000	1,000
Malabar	1,000	1,000	1,000	1,000

12. It will be interesting to examine the civil condition of the population at reproductive ages with special reference to their sex proportion, because it is these ages that count with regard to the increase or decrease of the future population. In paragraph 7 of the preceding chapter we had occasion to study the sex ratio at different age periods, and it was seen that the ratio of women to men was highest in the age groups 15—40. The inset table compares the number of women of

reproductive ages (15—45) with the number of men of like ages (20—50), the figures for the different religions being shown separately; and the sex proportion in the total population at reproductive ages is compared with the proportion among married persons only of the same ages. The figures show that the sex ratio is very much higher in the reproductive periods than it is in the total population, the increase being 224 women per 1,000 men for all religions combined. The ratio among Hindus has risen by 231, among Muslims by 201 and among Christians by 214, and the three classes are seen to maintain the same relative position in respect of their sex ratio at reproductive ages as in the total population. When the category of married persons alone of reproductive ages is examined separately, a similar rise in the sex ratio is seen, but it is slightly lower than in the case of the total population at these ages. And it is noteworthy that, as between different religions, the ratio among Muslims of this class shows the highest increase of 194 women per 1,000 men against 160 and 152 among Hindus and Christians respectively.

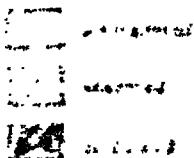
13. In the first of the two following tables is given the distribution by civil condition of 1,000 persons of each sex and religion at each of the last five censuses. Comparison with previous censuses

Year		All Religions		Hindu		Muslim		Christian	
		Males	Females	Males	Females	Males	Females	Males	Females
Unmarried	1931	587	467	583	450	598	470	593	507
	1921	578	452	576	439	595	467	580	482
	1911	562	435	563	423	583	460	553	459
	1901	579	456	584	450	598	484	562	467
	1891	535	425	532	408	560	464	535	465
Married	1931	379	387	381	387	377	397	376	385
	1921	381	390	380	387	377	394	382	396
	1911	400	407	397	402	397	407	411	419
	1901	383	387	378	380	376	385	400	405
	1891	439	460	443	473	422	423	436	432
Widowed	1931	34	146	36	163	25	133	31	108
	1921	41	158	44	174	28	139	38	122
	1911	38	153	40	175	26	133	36	122
	1901	38	157	38	120	26	131	38	128
	1891	26	115	25	119	18	113	29	103

The figures show a slow but gradual rise in the proportion of the unmarried from decade to decade balanced by a corresponding fall in the ratio of the married. There is a definite set-back to this movement noticed between 1901 and 1911, the reasons for which have not been explained in the Report on the Census of 1911. Further, though this movement is general, it is more marked among the Hindus and the Christians than among the Muslims. The figures for the different age-periods given in Subsidiary Table I make it clear that the increase in the number of unmarried persons is shared by most of the age-groups during the decade preceding 1921. A comparison of the statistics of civil condition for selected castes presented in proportionate forms in Subsidiary Table V with the corresponding statistics of previous censuses will afford an explanation for the movement noticed above.

		Males per 1,000			Females per 1,000		
		Unmarried	Married	Widowed	Unmarried	Married	Widowed
Educationally advanced communities.							
Indian Christians	1911	523	376	31	506	386	108
	1921	579	383	38	481	396	123
Neyyar	1931	647	311	42	443	340	217
	1921	620	324	46	417	367	216
Intermediate communities.							
Hayan	1931	590	379	31	479	377	141
	1921	583	376	36	451	353	163
Kattumalath	1931	573	358	27	474	336	140
	1921	552	353	35	468	337	145
Backward communities.							
Muslim (Tombakali)	1931	597	377	26	472	401	127
	1921	663	375	32	503	356	141
Parayan	1931	516	412	35	446	418	126
	1921	517	407	46	492	365	143
Sambavan (Parayan)	1931	521	437	39	453	429	118
	1921	510	405	55	419	421	159

From the statistics presented in the statement given above, we find that the increase in the number of the unmarried attended by a corresponding decline in the number of the married is mostly characteristic of such Malayali castes or communities as are advanced in English education. Those that are educationally backward or occupy the lowest position in society do not as a rule show any similar tendency. On the other hand there is at times a rise in the proportion of the married among them. The intermediate castes or communities are seen to continue without any appreciable change; and such variations as we find in their figures are calculated to reduce the distance between them and the advanced communities. It is therefore clear that the influence of western ideals imbibed through the medium of English education has an important part to play in this connection. The standard of life has been steadily rising among the educated classes and the artificial social conditions of western civilization, which determine the character of the statistics of civil condition in the West, are slowly invading the Malayali society. Economic considerations, therefore, influence the attitude of these classes towards marriage. A wife, who is a valuable economic asset among the lower classes, often proves a costly luxury in the higher circles where the changing habits and rising standards of life, and an educated husband without a sufficient income before he can encumber himself



That English education and western ideals should influence the statistics of civil condition in this State to a greater extent than elsewhere will be clear from the chapter on Literacy where it is shown that Cochin is considerably in advance of other States and Provinces in respect of higher education.

14. There is, however, another important cause for the increase in the numbers of the unmarried during the past decade. We have already seen from Chapter IV that the age-constitution of the population has changed during the decade and that a large increase in the earlier age-groups was recorded. The change must necessarily affect the statistics of civil condition, raising the proportion of the unmarried and lowering that of the married for the obvious reason that the earlier age-groups are almost wholly in the category of the unmarried. When we turn to the individual age-periods of 1921 and 1931, it is seen that the ratio of the unmarried in the adult groups has actually decreased in many cases during the last ten years, while that of the married has increased. It is therefore clear that the higher figures for the unmarried in 1931 are partly to be attributed to the change in the age-constitution of the population. At the same time the present ratio of the unmarried in the adult groups of educationally advanced communities like those of the Christians and Nayers is lower than that of 1921, so much so that the influence of western ideals is seen to be still at work.

Variation,
1921—1931

15. The figures for married females in the age-groups 5—15 and for married males in the group 15—20 are perceptibly higher than in 1921 so that it will appear that the age of marriage has actually been *lowered* during the past decade. More than the usual number of infant and child marriages are reported to have been conducted in British India towards the close of the last decade in order that the operation of the Sarda Act of 1929 might be forestalled. There was no corresponding social legislation in this State to influence the statistics. The set-back, which is as much evident in the Christian community as among the Hindus and Muslims, is perhaps to be accounted for by the economic prosperity of the decade that must have led to a relatively large number of marriages among the lower orders.

Age of
marriage

16. If we now turn to Subsidiary Table V and examine the figures given there for different castes, we shall find that the proportion of the married (particularly of married women) is highest among non-Malayali groups like the Konkani and Tamil Brahmans, Kudumi Chettis, Kusavans, Ambattans etc. It is high among the lower classes of the indigenous Malayali population like the Pulayas, Sambavans and Vettuvans (all depressed classes), and also among communities like the Muslims and Jews. The Indian Christians and Nayers have a lower ratio of married women, but the lowest figures are found among the *Marumakkathayam* communities like the Ambalattans and Nayers. The largest proportion of widows is to be found among the Nambudiri and Konkani Brahmans and the *Marumakkathayam* communities. The Indian Christians, Muslims and Jews and many of the Malayali castes show a high ratio of unmarried women. But the figures for single women in the advanced age-groups 17—23 and 24—43 in the populous communities of the Nayer and Indian Christians are specially noteworthy. The bulk of English educated women in the State is from these two communities and we have already seen from paragraph 13 above in what direction the statistics of civil condition are influenced by higher education. These women in increasing numbers live in single blessedness, earning their own livelihood by service in aided girls' schools or in the Education, Medical or other Departments of Government.

Civil condition
by caste

Civil condition
in urban popu-
lation

17. A statement showing the distribution by civil condition of 1,000 persons of each sex and main age-period from the population of the municipal towns is given below. The distribution of 1,000 persons from the population of the State as a whole is also shown side by side for purposes of comparison.

Age-period		Males per 1,000			Females per 1,000		
		Unmarried	Married	Widowed	Unmarried	Married	Widowed
0—5	{ State	1,000	..	..	1,000	..	..
	{ Urban	1,000	..	..	1,000	..	..
5—10	{ State	1,000	..	..	993	7	..
	{ Urban	999	1	..	987	12	1
10—15	{ State	997	3	..	930	67	3
	{ Urban	997	3	..	906	92	2
15—20	{ State	846	148	6	439	530	31
	{ Urban	873	123	4	424	549	27
20—25	{ State	260	712	28	82	793	125
	{ Urban	332	643	25	99	771	130
25—30	{ State	23	883	94	14	525	461
	{ Urban	40	867	93	22	491	487
30 and over	{ State	13	714	273	7	161	832
	{ Urban	26	706	268	10	145	845
All ages	{ State	587	379	34	467	387	146
	{ Urban	589	378	33	457	390	153

The urban statistics are seen to possess certain characteristics which distinguish them from the statistics of the State's total population. Thus early marriages appear to be more common in towns and the age of marriage for girls is decidedly lower. Accordingly the proportion of married females in the age-periods below 20 is higher in the urban population. The fact that the non-Malayali Hindus like the Tamil and Konkani Brahmans, among whom pre-puberty marriage is compulsory, are mostly residents of towns will afford an explanation for this difference in the urban statistics. The ratio of unmarried males aged 15—20 in the urban population is seen to be higher, and it must probably be attributed to the student population in these towns. But the figures for unmarried males and females in the population of town in all age-periods above 15—20 constitute perhaps the most interesting feature of the urban statistics. They are decidedly higher than the corresponding figures for the State's population as a whole; and they reveal in an unmistakable manner the influence of the new ideas and changing standards of life referred to in paragraph 13 above. Urban society is the starting point for new tendencies of the kind, and it is therefore but natural that they should influence the statistics of the urban population to a greater extent.

SUBSIDIARY TABLES.

1.—Distribution by civil condition of 1,000 of each sex, religion and main age-period
at each of the last five censuses.

Religion, sex and age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ALL RELIGIONS (Males)	1,000	1,000	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..
0-5	1,000	1,000	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..
5-10	1,000	1,000	1,000	1,000	999	..	..	..	..	1	..	..	..	..	..
10-15	997	997	995	995	985	3	3	5	5	15	..	..	..	..	..
15-20	846	925	894	903	849	148	73	102	95	150	6	2	4	2	1
20-40	260	255	214	251	163	712	705	753	718	821	28	40	33	31	16
40-60	23	26	24	36	26	583	862	869	852	902	94	112	107	112	72
60 and over	13	20	15	17	28	714	690	673	673	719	223	290	302	310	251
Not stated	..	..	..	386	541	..	..	..	521	432	..	..	..	91	27
All ages	587	578	562	579	535	379	381	400	383	439	34	41	38	38	26
ALL RELIGIONS (Females)	1,000	1,000	1,000	1,000	997	..	..	..	..	3	..	..	..	..	..
0-5	1,000	1,000	1,000	1,000	997	..	..	..	..	..	..	..	..	..	..
5-10	993	999	997	998	983	7	1	3	2	16	..	..	..	..	1
10-15	930	944	910	920	851	67	55	88	78	148	3	1	2	2	1
15-20	439	488	402	432	327	530	490	574	517	666	31	22	24	21	7
20-40	82	59	47	76	41	793	813	821	800	890	125	128	132	124	69
40-60	14	16	11	18	34	525	501	479	455	571	461	483	510	527	305
60 and over	7	12	8	4	39	161	150	139	117	184	832	838	853	879	777
Not stated	..	..	..	241	472	..	..	..	426	361	..	..	..	333	167
All ages	467	452	435	456	425	387	390	407	387	460	148	158	158	157	115

1.—Distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last five censuses. — (cont.)

Religion, sex and age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
HINDU (Males)															
0-5	1,000	1,000	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..
5-10	1,000	1,000	1,000	1,000	998	..	..	..	..	2	..	..	..	..	..
10-15	997	997	996	995	985	3	3	4	5	15	..	..	..	..	..
15-20	851	933	909	915	863	142	65	87	83	136	7	2	4	2	..
20-40	263	269	235	230	178	704	687	728	687	807	33	44	37	33	15
40-60	25	28	25	44	30	880	856	868	817	902	95	116	107	109	68
60 and over	13	20	15	18	32	719	693	681	673	718	268	287	301	309	250
Not stated	..	..	..	387	308	..	..	..	484	692	..	..	..	129	..
All ages	583	576	563	584	532	381	380	397	378	443	36	44	40	38	25
HINDU (Females)															
0-5	1,000	1,000	1,000	1,000	995	..	..	..	..	5	..	..	..	..	..
5-10	991	998	997	998	979	9	2	3	2	21	..	..	..	..	..
10-15	920	934	903	912	823	76	64	91	86	176	4	2	3	2	1
15-20	421	496	416	447	317	540	478	554	529	676	39	26	30	24	7
20-40	78	66	49	88	43	779	781	801	775	888	143	153	150	137	69
40-60	11	15	11	21	33	498	480	459	438	575	491	505	530	541	392
60 and over	6	12	7	4	40	145	138	123	111	185	848	850	870	885	775
Not stated	..	..	..	289	333	..	..	..	294	467	..	..	..	316	200
All ages	450	439	423	450	408	387	387	402	380	473	163	174	175	120	119

I.—Distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last five censuses.—(cont.)

Religion, sex and age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
MUSLIM (Males)															
0—5	1,000	1,000	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..
5—10	999	1,000	1,000	1,000	1,000	1	..	..	..	..	..	..	..	..	..
10—15	996	997	998	995	996	4	3	2	5	4	..	..	..	..	..
15—20	858	948	926	945	893	136	50	70	54	106	6	2	4	1	1
20—40	270	277	235	258	176	704	694	738	711	811	26	29	27	31	13
40—60	15	12	13	18	11	914	914	917	909	913	71	74	70	73	46
60 and over	5	12	5	11	15	784	763	759	780	781	211	225	236	203	224
Not stated	..	..	..	600	834	..	..	..	400	83	..	..	..	..	83
All ages	598	595	583	598	560	377	377	391	376	422	25	28	26	26	18
MUSLIM (Females)															
0—5	1,000	1,000	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..
5—10	991	998	1,000	999	995	9	2	..	1	5	..	..	..	..	..
10—15	913	948	924	947	919	83	51	73	52	81	4	1	3	1	..
15—20	367	436	390	414	281	594	535	583	556	609	39	29	27	30	10
20—40	50	50	41	61	50	818	824	838	827	869	132	126	121	112	81
40—60	6	14	13	18	27	595	492	498	481	542	489	494	489	501	431
60 and over	4	12	9	3	41	136	142	157	107	136	860	846	834	890	823
Not stated	..	..	..	..	667	..	..	..	333	..	..	..	..	607	333
All ages	470	467	460	484	464	397	394	407	385	423	133	139	133	131	113

I.—Distribution by sex, religion and main age-period at each of the last five censuses.—(cont.)

Religion, sex and age	Unmarried				Married					Widowed				
	1931	1921	1911	1901	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
I	2	3	4	5	7	8	9	10	11	12	13	14	15	16
CHRISTIAN (Males)														
0-5	1,000	1,000	1,000	1,000	998	998	998	998	998	998	998	998	998	998
5-10	1,000	1,000	999	995	995	995	995	995	995	995	995	995	995	995
10-15	997	996	992	993	993	993	993	993	993	993	993	993	993	993
15-20	831	910	816	861	704	888	152	138	201	1	2	2	1	1
20-40	251	211	152	167	880	856	825	808	860	17	31	23	25	18
40-60	23	23	22	20	880	693	690	853	890	97	112	118	127	90
60 and over	15	21	18	14	657	70	397	646	702	298	314	325	340	278
Not stated	..	..	..	250	..	70	397	750	500	..	..	..	..	..
All ages	593	580	553	562	376	382	419	400	436	31	38	36	38	29
CHRISTIAN (Females)														
0-5	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
5-10	998	1,000	996	998	995	995	995	995	995	995	995	995	995	995
10-15	958	963	921	934	41	37	78	65	93	1	..	1	1	..
15-20	499	483	363	394	403	509	1628	597	654	8	8	9	9	3
20-40	100	55	42	46	821	851	873	861	905	79	94	85	90	65
40-60	23	20	15	12	600	559	529	499	569	377	421	456	489	396
60 and over	9	12	10	3	206	187	185	141	192	785	801	805	856	773
Not stated	..	..	..	200	..	..	..	600	400	..	..	..	200	67
All ages	507	482	459	467	385	396	419	405	432	108	122	122	128	103

I.—Distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last five censuses.—(cont.)

Religion, sex and age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
JAIN (Males)															
0-5	1,000	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..	..
5-10	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..	..	..
10-15	1,000	800	929	..	..	..	..	71	..	..	..	200	..	..	..
15-20	1,000	714	1,000	..	..	..	286	..	..	..	..	..	..	..	..
20-40	280	261	1,46	500	..	700	696	781	500	..	20	43	73	..	..
40-60	..	..	..	1,000	..	750	625	875	..	..	250	375	125	..	..
60 and over	..	..	..	..	..	..	1,000	500	..	..	1,000	..	500	..	..
All ages	534	500	345	750	..	398	414	586	250	..	68	86	69	..	..
JAIN (Females)															
0-5	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..	..	..
5-10	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..	..	..
10-15	900	1,000	400	..	..	100	..	600	..	..	..	..	..	..	..
15-20	..	..	..	..	..	889	1,000	1,000	1,000	..	111	..	..	..	..
20-40	..	71	..	..	..	906	929	885	..	..	94	..	115	..	..
40-60	..	..	..	..	..	182	400	..	..	..	818	600	1,000	..	..
60 and over	..	..	..	..	..	..	..	..	..	..	1,000	1,000	1,000	..	..
All ages	391	395	225	..	..	435	512	673	1,000	..	174	93	102	..	..

1.—Distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last five censuses.—(cont.)

Religion, sex and age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
JEW (Males)															
0-5	1,000	1,000	1,000	1,000	1,000										
5-10	1,000	1,000	1,000	1,000	1,000										
10-15	1,000	1,000	1,000	1,000	1,000										
15-20	951	966	942	1,000	1,000	49	34	58							
20-40	330	406	377	396	337	648	563	586	573	639	32	31	37	13	24
40-60	63	29	60		40	854	831	810	854	871	83	140	130	146	99
60 and over			28	25		723	688	694	825	860	277	312	278	150	110
All ages	571	555	566	573	555	386	387	380	381	412	43	58	54	46	33
JEW (Females)															
0-5	1,000	1,000	1,000	1,000	1,000										
5-10	1,000	1,000	1,000	1,000	988										
10-15	952	933	969	996	958	36	67	31	4	42					
15-20	500	500	583	422	546	500	500	400	547	436					
20-40	142	128	150	79	48	805	823	767	820	894	53	49	83	101	58
40-60	48	14	10	10	11	627	534	670	529	652	325	452	320	461	337
60 and over	25	30	25		21	146	182	150	135	333	329	788	825	865	646
All ages	457	469	442	418	401	422	412	422	412	471	121	119	136	170	128

II.—Distribution by civil condition of 1,000 of each sex at certain ages in each religion and natural division.

Cochin State—Natural Division: 'Malabar and Konkani'

Males.

Religion	All ages						0—5			5—10			10—15			15—20			20 and over		
	All ages			0—5			5—10			10—15			15—20			20 and over			20 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
All religions	587	379	34	1,000	..	..	1,000	..	..	997	3	..	407	570	23	21	847	132	..	..	..
Hindu	583	381	36	1,000	..	..	1,000	..	..	997	3	..	408	565	27	22	846	132	..	..	..
Muslim	598	377	25	1,000	..	..	999	1	..	995	4	..	416	563	21	13	889	98	..	..	..
Christian	593	376	31	1,000	..	..	1,000	..	..	997	3	..	402	585	13	21	838	141	..	..	..
Jain	534	398	68	1,000	..	..	1,000	..	..	1,000	..	..	368	611	18	..	632	368	..	..	..
Jew	571	386	43	1,000	..	..	1,000	..	..	1,000	..	..	484	492	24	47	822	131	..	..	..

Females.

Religion	All ages						0—5			5—10			10—15			15—20			20 and over		
	All ages			0—5			5—10			10—15			15—20			20 and over			20 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
All religions	467	387	146	1,000	..	..	993	7	..	930	67	3	170	728	102	12	440	548	..	..	..
Hindu	450	387	163	1,000	..	..	991	9	..	920	76	4	161	721	118	9	415	576	..	..	..
Muslim	470	398	132	1,000	..	..	991	9	..	913	81	4	130	761	109	5	430	565	..	..	..
Christian	507	385	108	1,000	..	..	968	2	..	958	41	1	204	736	60	20	507	473	..	..	..
Jain	391	435	174	1,000	..	..	1,000	..	..	900	100	..	..	902	98	..	143	857	..	..	..
Jew	457	422	121	1,000	..	..	1,000	..	..	952	36	12	232	728	40	42	509	449	..	..	..

III.—Distribution by main age-periods and civil condition of 10,000 of each sex and religion.

Religion and age	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
ALL RELIGIONS						
0—10	3,028	..	..	2,848	8	..
10—15	1,265	4	..	1,108	79	3
15—40	1,538	2,152	85	692	2,955	414
40 and over	41	1,632	255	23	832	1,038
HINDU						
0—10	2,993	..	..	2,762	10	..
10—15	1,253	4	..	1,039	88	4
15—40	1,543	2,135	101	662	2,953	484
40 and over	44	1,667	260	19	820	1,139
MUSLIM						
0—10	3,039	2	..	2,998	12	1
10—15	1,282	5	..	1,149	104	5
15—40	1,638	2,217	82	547	3,204	457
40 and over	23	1,543	169	9	654	860
CHRISTIAN						
0—10	3,108	..	..	3,017	3	..
10—15	1,289	4	..	1,215	53	1
15—40	1,497	2,176	48	800	2,892	237
40 and over	40	1,573	265	35	904	842
JAIN						
0—10	2,542	..	..	2,935	..	..
10—15	1,017	..	..	978	109	..
15—40	1,780	2,966	85	..	4,022	435
40 and over .. ..	..	1,017	593	..	217	1,304
JEW						
0—10	2,829	..	..	2,425	..	..
10—15	1,110	..	..	1,096	41	14
15—40	1,650	1,678	83	959	3,014	164
40 and over	125	2,178	247	96	1,164	1,027

V.—Distribution by civil condition of 1,000 of each sex at certain ages for selected castes.—(cont.)

Distribution of 1,000 males of each age by civil condition

Caste	All ages			0—6			7—13			14—16			17—23			24—43			44 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1																					
HINDU (cont.)																					
Kanakkian	575	387	38	1,000	..	..	999	1	..	502	6	2	740	217	13	83	879	38	7	813	180
Kanlyan	591	372	37	1,000	..	..	1,000	..	..	1,000	..	..	815	185	..	145	814	41	19	832	149
Kshatriya—Malayali	649	305	46	1,000	..	..	990	10	..	1,000	..	..	1,000	..	..	321	630	49	74	756	170
Kuduni Chetti	511	452	37	1,000	..	..	1,000	..	..	960	31	..	582	411	7	80	876	41	7	849	144
Kusavan	490	454	56	1,000	..	..	1,000	..	..	850	141	..	383	598	19	29	800	81	3	808	189
Nayar	647	311	42	1,000	..	..	1,000	..	..	996	4	..	924	73	3	266	684	50	52	769	179
Panduran	539	427	34	1,000	..	..	1,000	..	..	988	12	..	664	304	32	65	898	37	63	818	119
Panditattan	582	385	33	1,000	..	..	996	..	4	1,000	..	..	827	163	10	153	826	21	28	819	153
Pulayan	546	419	35	1,000	..	..	1,000	..	..	980	18	2	618	355	27	51	906	43	7	859	134
Sambavan (Parayan)	524	437	39	1,000	..	..	990	1	..	960	40	..	532	441	27	50	906	44	12	836	152
Valan	610	351	39	1,000	..	..	1,000	..	..	1,000	..	..	794	194	12	159	802	39	11	811	178
Velukkattalavan	614	340	46	1,000	..	..	1,000	..	..	985	15	..	819	170	11	200	749	51	15	777	208
Velan	548	411	41	1,000	..	..	1,000	..	..	989	11	..	591	377	32	83	869	48	28	823	145
Velalan	558	389	53	1,000	..	..	1,000	..	..	1,000	..	..	839	145	16	183	765	52	25	771	204

V.—Distribution by civil condition of 1,000 of each sex at certain ages for selected castes.—(cont.)

Distribution of 1,000 males of each age by civil condition																						
Caste	All ages			0—6			7—13			14—16			17—23			24—43			44 and over			
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
HINDU—(cont.)																						
Veluttedan	580	368	52	1,000	..	..	1,000	..	..	993	7	..	781	216	..	130	809	61	3	790	207
Velluvan	569	397	34	1,000	..	..	1,000	..	..	985	12	3	657	327	16	67	894	39	5	844	151
MUSLIM																						
Jonakan	597	377	26	1,000	..	..	991	1	..	991	9	..	767	223	10	120	849	31	13	870	117
Ravuttan	586	392	22	1,000	..	..	999	1	..	995	5	..	729	261	10	79	891	30	4	824	102
Others	603	367	25	1,000	..	..	997	3	..	987	13	..	822	172	6	168	796	36	12	887	101
CHRISTIAN																						
Anglo-Indian	651	317	32	1,000	..	..	1,000	..	..	1,000	..	..	505	95	..	251	711	38	65	817	118
European	586	414	..	1,000	..	..	1,000	..	..	..	..	..	833	167	..	464	516	..	529	471	..
Indian Christian	593	376	31	1,000	..	..	1,000	..	..	988	11	1	733	265	2	103	872	25	18	819	163
JAIN	534	328	68	1,000	..	..	1,000	..	..	1,000	..	..	1,000	..	..	196	784	20	..	500	500
JEW	571	386	43	1,000	..	..	1,000	..	..	1,000	..	..	949	51	..	149	811	40	43	810	147

Distribution of 1,000 females of each age by civil condition

Caste	All ages				0-6			7-13			14-16			17-23			24-43			44 and over		
	Unmarried	Married	Widowed	Total	Unmarried	Married	Widowed	Total	Unmarried	Married	Widowed	Total	Unmarried	Married	Widowed	Total	Unmarried	Married	Widowed	Total		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
HINDU																						
Amalavasi	419	364	217	1,000	..	..	991	9	..	745	245	10	254	668	78	43	723	234	14	313	673
Ambalinn	417	442	141	1,000	..	..	977	23	..	535	448	17	143	800	57	24	805	171	..	388	612
Arayan	465	411	124	1,000	..	..	1,000	..	..	822	173	5	186	781	33	8	877	115	4	402	594
Brahman-Konkani	349	449	202	999	1	..	941	58	1	53	940	7	17	935	48	3	786	211	2	303	695	
Bo Malayali	373	400	227	1,000	..	..	991	9	..	786	214	..	344	623	33	40	788	172	2	336	662
Bo Malayali	383	458	159	1,000	..	..	922	78	..	115	869	16	10	937	53	2	833	165	1	417	582
Brahman	400	432	172	1,000	..	..	970	30	..	536	464	..	143	837	20	10	789	201	..	353	647
Brahman	410	475	187	1,000	..	..	1,000	..	..	800	200	..	241	724	35	22	739	239	..	368	632
Brahman	414	494	131	1,000	..	..	1,000	..	..	864	136	..	336	634	30	29	826	145	6	453	541
Brahman	417	461	160	1,000	..	..	994	6	..	741	242	17	180	746	74	19	805	176	5	344	651
Brahman	420	477	144	1,000	..	..	996	4	..	859	134	7	293	660	47	33	798	169	9	382	609
Brahman	428	459	140	1,000	..	..	968	32	..	503	497	..	80	872	48	7	735	248	5	285	710
Brahman	441	460	140	1,000	..	..	971	8	1	814	178	8	275	691	34	44	801	155	16	385	599

CHAPTER VII.—INFIRMITIES.

Reference to
statistics

AS at previous censuses, four infirmities were recorded at the present census also, namely, insanity, deaf-mutism, total blindness and leprosy. The statistics of these infirmities are presented in Parts I and II of Imperial Table IX, in State Table III and in the three Subsidiary Tables appended to this chapter, as shown below:

Imperial Table IX—Part I—contains the actual figures of the afflicted by age-periods.

Imperial Table IX—Part II—gives their distribution by taluks.

State Table III shows the actual figures of the afflicted for selected castes.

Subsidiary Table I presents the number afflicted in every 100,000 of the population at each of the last five censuses.

Subsidiary Table II shows their distribution by age per 10,000 of each sex for five censuses.

Subsidiary Table III gives the number afflicted per 100,000 persons of each age-period, and the number of females afflicted per 1,000 males.

Accuracy of
statistics

2. In his Notes for Report, Chapter VII.—Infirmities, the Census Commissioner for India comments thus on the accuracy of the statistics presented in Infirmities Tables: "Owing partly to the difficulties in the way of an accurate diagnosis, and partly to intentional concealment, the statistics in these tables are far less reliable than the other Census figures. It has seriously been proposed to drop this enquiry altogether. But in India there are few ordinary means of obtaining statistics of any kind on these subjects and as the errors are to some extent constant the statistics of distribution and variation are of some comparative interest."

The instructions issued to census officers in this connection were clear enough. The last column of the enumeration schedule intended for infirmities had for its heading "Insane, deaf-mute, totally blind or leper." The schedule contained these additional directions: "If any person be insane, or blind of *both* eyes, or suffering from corrosive leprosy, or deaf and dumb, enter the name of the infirmity in this column. Do not enter those who are blind of one eye only, or who are suffering from white leprosy only or who are deaf without being dumb." After all the inmates of a family had been enumerated, the enumerator was to read out the heading of the last column and ask the principal member of the family if there were any persons in it suffering from any of the infirmities specified; and if an affirmative answer was received, the necessary entries were to be made against the persons afflicted.

as leprosy. Indeed, there is an additional reason for the omission of lepers in that, according to medical opinion, it is almost impossible to detect the presence of the disease in its earlier stages before pain, disfigurement and other inconveniences set in. We have therefore to look for omissions on a large scale of genuinely afflicted persons from these returns, and not for the erroneous inclusion of those that are really free from these infirmities.

3. A comparison of the number of males and females suffering from the same infirmity usually serves as a guide to the extent to which the statistics of

Proof of omissions: low proportion of women and children among the afflicted

Infirmity	No. of females afflicted per 1,000 males
Insanity	779
Deaf-mutism	724
Blindness	1,101
Leprosy	347

that infirmity are vitiated by intentional concealment. The motive for secrecy being strongest when the afflicted person is a woman—it is particularly so when she is a member of a respectable family—the proportion of females among the sufferers will be lower than that of males where there is deliberate concealment. And this is what we actually find in the marginal figures

taken from Subsidiary Table III which shows the sex proportion of the afflicted by age-periods. The disparity between the figures of male and female lepers is particularly striking and unmistakably points to omissions of the latter on a large scale even after due allowance is made for the fact that the disease attacks males more frequently than females. The low proportion of children among the afflicted revealed in Subsidiary Table III is another proof of omissions. Parents generally refuse to recognize the presence of the disease in their children and, when the infirmity is deaf-mutism, they fondly persuade themselves that it is but a case of retarded development.

4. Blindness is free from the odium that attaches itself to the other three infirmities. It evokes sympathy without raising disgust. Hence the motive for concealment is absent here. The specific figures of the blind, their sex proportion and their distribution by age-periods alike prove that the value of the returns has not been affected by omissions. If there are errors in the statistics of blindness, they must rise chiefly, if not wholly, from the inclusion in the returns of persons who were but partially blind. But, in the light of the clear and precise instructions issued to enumerators, it is not likely that many mistakes of this nature have crept into the statistics.

Accuracy of statistics of blindness

Infirmity	No. afflicted according to the statistics of				
	1931	1921	1911	1901	1891
Insanity	637 *53	381 *39	293 *32	197 *24	213 *29
Deaf-mutism	488 *40	504 *51	331 *36	549 *68	397 *55
Blindness	1,595 *132	1,250 *128	1,185 *129	886 *109	863 *109
Leprosy	745 *62	466 *48	461 *50	334 *41	350 *48

5. Since it will serve no useful purpose to explain, or to draw inferences from, statistics that are admittedly inaccurate, all that is necessary is to set out the figures for the four infirmities in turn with such comments as may be called for in each case. The actual and proportional figures of the afflicted for five censuses are given in the margin. The total number of the infirm according to the statistics of the present census is 3,459 against 2,586 returned at the census of 1921. This represents an increase of 34 per cent for the decade

Variation for the decade

* These figures represent the proportion of the afflicted per 100,000 of the population.

under review. Insanity has increased by 67 per cent, blindness by 28 per cent, and leprosy by 60 per cent. Deaf-mutism alone shows a decrease of 3 per cent. Of the total number of afflicted persons, 18.4 per cent are insane, 14.1 per cent are deaf-mute, 46.1 per cent are blind and 21.4 per cent are lepers. The corresponding proportions in 1921 were 14.5, 19.3, 48.2 and 18.0.

Variation and distribution of the insane Lunatic Asylum

6. At the present census 61 persons in every 100,000 males and 45 in every 100,000 females were returned as insane against 44 and 34 respectively in 1921. The increase is fairly general, being shared by all taluks except Chittur as seen from the margin. The highest increase (190 per cent) is recorded by Trichur taluk because the Government Lunatic Asylum is located at Trichur. There were only 24 patients in this Asylum at the beginning of the decade, but the number rose to 136 in 1931. Be it remembered at the same time that only the poorest or the most destitute are sent to the Asylum.

Taluk	Variation per cent of the insane for the decade 1921—1931. [Increase (+) Decrease (—)]
COCHIN STATE ..	+ 67
Cochin-Kanayannur ..	+ 47
Cranganur ..	+ 43
Mukundapuram ..	+ 60
Trichur ..	+ 190
Talapilli ..	+ 53
Chittur ..	— 11

Insanity by age and sex

7. Diagram A shows that the incidence of insanity among children below ten years is very low either because intentional omissions are most common in this age period or because the disease is not determined till the age of ten. From the tenth year upwards the curve rises gradually till forty and then declines. Adult age, which is more exposed to the storms and stress of life and the buffets of Fortune than any other period of existence, is naturally most affected and, as the insane are generally short-lived, the more advanced ages show a lower proportion of the afflicted. The figures indicate that the disease is less prevalent among women, but the male and female curves overlap each other in the age-periods 40—50 and 50—60. It is not unlikely that the motive for greater secrecy regarding female sufferers disappears when they are advanced in age.

Deaf-mutism variation and distribution

8. Of the four infirmities deaf-mutism alone records a decrease during the decade. The proportion of the afflicted is .48 in every 100,000 among males and 33 among females. The corresponding figures for 1921 were 57 and 47 among males and females respectively. The statement in the margin shows how each taluk has fared in this respect. Chittur, the only taluk which registered a fall in the number of lunatics, reveals the highest percentage of decline. If these statistics are reliable it may perhaps appear that malarial fever which distinguishes Chittur from the other taluks acts as a

Taluk	Variation per cent of deaf-mutes for the decade 1921—1931. [Increase (+) Decrease (—)]
COCHIN STATE ..	— 1
Cochin-Kanayannur ..	— 2
Cranganur ..	— 1.5
Mukundapuram ..	— 1
Trichur ..	— 13
Talapilli ..	— 11
Chittur ..	— 12

factor in the increase in insanity and deaf-mutism? The reasons for the increase in

* The increase in insanity and deaf-mutism is not due to any increase in the population of the State, but to an increase in the number of persons afflicted with these diseases.

under review. Insanity has increased by 67 per cent, blindness by 28 per cent, and leprosy by 60 per cent. Deaf-mutism alone shows a decrease of 3 per cent. Of the total number of afflicted persons, 18.4 per cent are insane, 14.1 per cent are deaf-mute, 46.1 per cent are blind and 21.4 per cent are lepers. The corresponding proportions in 1921 were 14.5, 19.3, 48.2 and 18.0.

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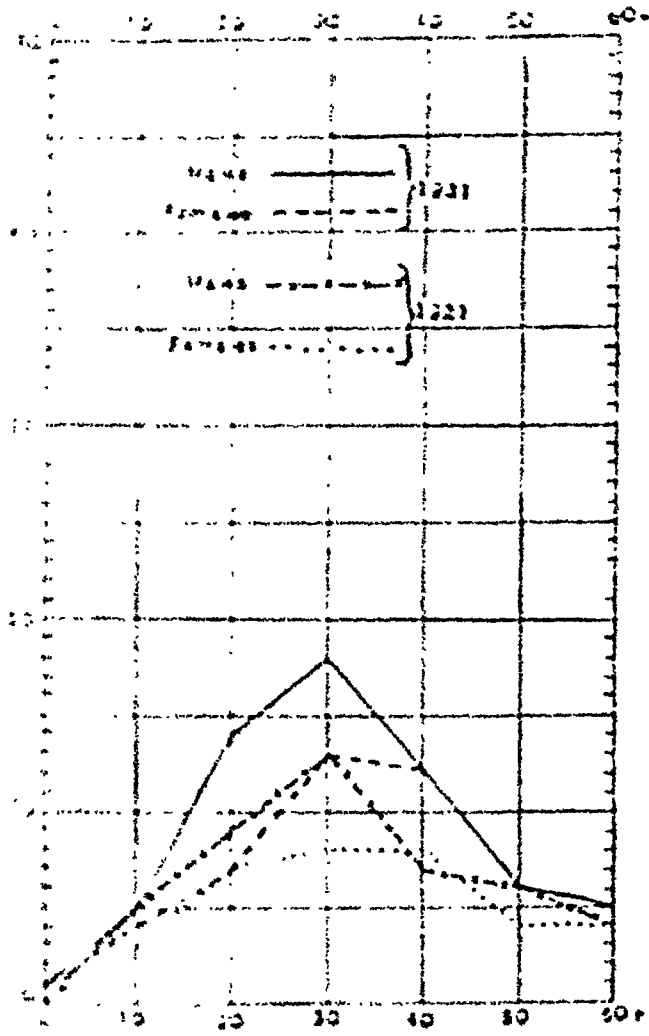
Taluk	Variation per cent of deaf-mutism for the decade 1921-1931 [Increase (+) Decrease (-)]
COCHIN STATE ..	- 3
Cochin-Kanayannur ..	+ 2
Cranganur ..	+ 155
Mukundapuram ..	+ 27
Trichur ..	- 13
Talapilli ..	- 17
Chittur ..	- 63

...ity for insanity and deaf-mutism! The reasons for the increase in

* The reason for the increase in insanity and deaf-mutism is not clear. It is possible that it is due to the increase in the number of persons suffering from these infirmities.

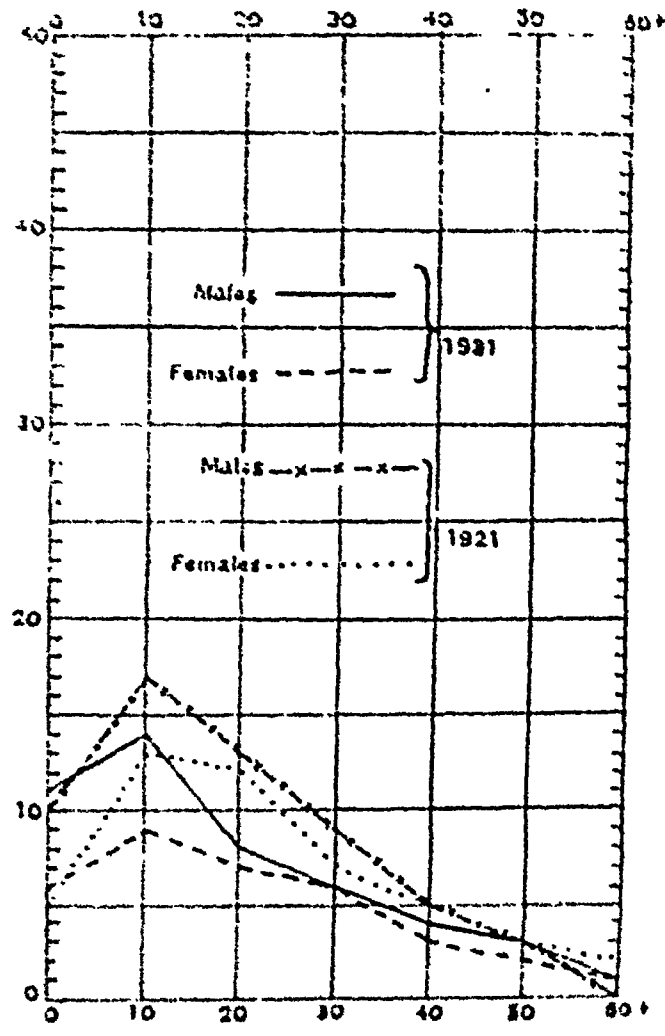
A

Diagram showing the No. of insane per 100,000 persons of each decennial age-period



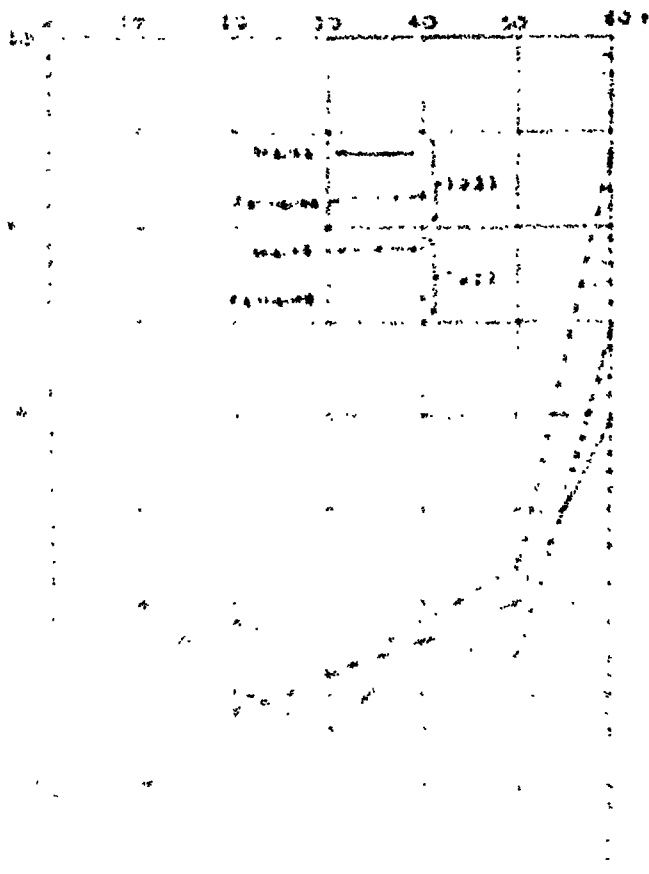
B

Diagram showing the No. of Deaf-mutes per 10 persons of each decennial age-period



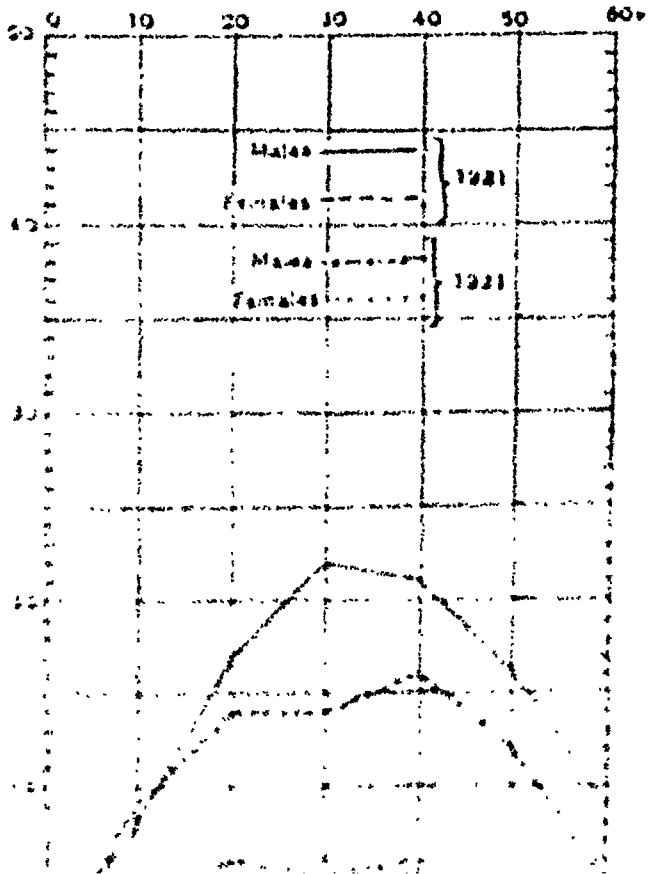
C

Diagram showing the No. of blind per 100,000 persons of each decennial age-period



D

Diagram showing the No. of Lepers per 100,000 persons of each decennial age-period



Cranganur and Mukundapuram are as obscure as the reasons for the decrease in Trichur, Talapilli and Chittur.

9. Deaf-mutism being a congenital affliction, the proportion of the sufferers must be highest in the earliest age-periods; but Diagram B illustrates how the period most affected is 10—20. After 20 the curves fall steadily through each succeeding age-period. The reluctance of parents to recognize the infirmity in their children is no doubt responsible for the low proportion of deaf-mutes in the population aged 0—10 years. It is not likely that persons who lost their hearing late in life have been wrongly included in the returns, for the infirmity is seen to be least prevalent in the oldest age-periods.

Deaf-mutism
by age

Decade	Increase per cent of the blind
1891—1901	2.7
1901—1911	33.7
1911—1921	5.5
1921—1931	27.6

Taluk	Increase per cent of the blind for the decade 1921—1931
COCHIN STATE ..	28
Cochin-Kanayannur..	9
Cranganur ..	16
Mukundapuram ..	35
Trichur ..	41
Talapilli ..	26
Chittur ..	26

10. The statistics of blindness, which are far more reliable than those of the other infirmities, show that the affliction is steadily on the increase. The rate of this increase for four decades is given in the margin. According to the returns of 1931, the proportion of the blind is 129 in every 100,000 males and 136 in every 100,000 females. The corresponding figures for 1921 were 127 among males and 128 among females. Though the increase is shared by all taluks, the coastal taluks (Cochin-Kanayannur and Cranganur) record a lower rate than the interior taluks (Mukundapuram, Trichur, Talapilli and Chittur) as seen from the margin.

Blindness:
variation and
distribution

11. Diagram C illustrates the sex proportion of the blind and their distribution by age-periods. Blindness being chiefly a disease of old age, the curves rise steadily from age-period to age-period except for a slight decline of the male curve between 30 and 50. From the fortieth year upwards the female curve rises higher than the male curve. The explanation generally offered for this higher proportion of the blind among women is that they spend a good deal of their time in the kitchen, cooking over smoky fires.

Blindness by
age and sex

12. At the beginning of the decade there were 168 inmates in the Government Leper Asylum at Venduruthi (a small island in the backwaters between Ernakulam and Mattancheri). A more healthy and less objectionable site for the institution was selected at Adoor near Chalakkudi in Mukundapuram taluk, and the new Leper Asylum buildings were formally opened, and the management of the institution was handed over to the Salvation Army, early in 1931. Including 116 new admissions in the course of the year, the Asylum had 234 patients in 1931. The number represents but a small fraction of the afflicted and gives us no idea of the extent to which the disease has spread in the State, because it is only the most destitute lepers that seek refuge in the Asylum. Quite recently the cures effected at the Leper Hospital in Chingleput near Madras have led a few sufferers from the well-to-do classes to place themselves under the treatment of the medical experts at Chingleput.

Leper Asylum

**Leprosy:
variation and
distribution**

13. There are 94 male and 31 female lepers in every 100,000 persons of the respective sex according to the statistics collected at the present census.

Taluk	Variation per cent of lepers for the decade 1921—1931 [Increase (+) Decrease (—)]
COCHIN STATE ..	+ 60
Cochin-Kanayannur ..	— 19
Cranganur ..	+ 108
Mukundapuram ..	+ 302
Trichur ..	+ 55
Talapilli ..	+ 134
Chittur ..	+ 50

In 1921 the proportion was 70 among males and 25 among females. The percentage of the decade's variation for each taluk is shown in the margin. The small decrease of 19 per cent in Cochin-Kanayannur taluk resulting from the removal of the Leper Asylum to Mukundapuram is balanced by the large increase of 302 per cent in the latter taluk. It is not known why Talapilli, a healthy taluk of the interior, should record an increase of 134 per cent in the number of its lepers. The omissions in the returns from this taluk

were probably less numerous than in 1921. The same remark will perhaps apply to Cranganur also.

**Leprosy by
sex and age**

14. The distribution of lepers by decennial age-periods and their sex proportion are illustrated in Diagram D, and the extent of concealment among women sufferers becomes apparent from the distance that separates the male and female curves. According to the available statistics, the highest proportion of lepers among males is between the ages of thirty and fifty and among females between twenty and sixty. Omissions on a very large scale, intentional or unintentional, will account for these and other differences.

15. The regional distribution of the afflicted, and their caste statistics

**Infirmitics by
caste**

Caste	Proportion of afflicted persons per 10,000
INSANITY	
Brahman—Others ..	36
Chakkan ..	14
Kaikolan ..	11
Kanakkan ..	11
Brahman—Tamil ..	8
Malayan ..	6
Pulayan ..	2
Devangan ..	..
Vettuvan ..	..
DEAF-MUTISM	
Ambattan ..	13
Pandaran ..	10
Kusavan ..	9
BLINDNESS	
Eluthassan ..	32
Ambalavasi ..	30
Malayan ..	28
Malayali Kshatriya ..	27
Kammalan ..	15
Panditattan ..	..
LEPROSY	
Malayali Kshatriya ..	20
Chaliyan ..	17
Malayan ..	13
Ottanaikan (Odde) ..	11
Panan ..	11
Sambavan (Parayan) ..	9

shown in State Table III, prove nothing. The statistics being unreliable, they throw hardly any light on the causes of these infirmities. How unsafe it is to draw inferences from these inaccurate figures will be seen from the following instances. The Malayan hill tribe shows the very low proportion of 6 insane persons in every 10,000, though the tribesmen have deteriorated physically through long residence in fever-haunted tracts. Intellectually developed communities like the Tamil Brahmans who are fully exposed to the stress of life in modern towns, and among whom, therefore, a high incidence of insanity may be expected, also reveal a low proportion of insane persons, though unspecified minor groups of Brahmans (Others) have by far the highest figure. Castes like the Chakkans (oil-pressers), Kaikolans (weavers) and Kanakkans (boatmen and fishermen) have a relatively high proportion of insane persons, whereas other castes, living under

similar conditions and leading much the same life, have very low figures. According to our statistics, deaf-mutism is most widely prevalent among the Ambattans (barbers), Kusavans (potters) and Pandarans (engaged in making *pappadoms*, the crisp pulse cakes of the Malayali). Socially these castes occupy a low position. They are, however, to be found in many localities, living side by side with other socially inferior castes that have but a much lower proportion of deaf-mutes. The caste statistics of blindness appear perplexing. The highest incidence of the disease is among the Eluthassans who are mostly agriculturists, the Ambalavasis (temple servants), a socially high and educated caste, and the Malayali Kshatriyas who are much higher than the Ambalavasis in social status and education. The wide prevalence of syphilis in the community will perhaps explain why our Malayan friend, the child of Nature, living for the most part in the green glades of his shady and cool forests, should be a member of this blind brotherhood. The Kammalans including blacksmiths, goldsmiths and leatherworkers (shoe-makers), whose occupations are exacting to the eyes, have strangely enough a much lower proportion of the blind among them, while the Panditattans (Tamil goldsmiths) are wholly free from this affliction! The caste statistics of leprosy are no less puzzling. The high incidence of the disease among the Malayans, the Sambavans (Parayans), the Panans, the Ottanaikans etc. may perhaps be explained on the ground of want of personal cleanliness, of dirty and unwholesome food, and other evils that characterise these socially inferior castes. There are, however, other castes whose habits of life are almost identical, but they are much less affected by the infirmity. It is not clear why the Chaliyans (weavers) who are far superior in social status and in their standard of life to the castes mentioned above should have a much higher proportion of the afflicted among them. Nor can one understand how the educated Malayali Kshatriyas, who are models of neatness and simplicity in their habits of life, came to have the highest proportion of lepers in their community. The vagaries of these statistics appear to be really inexplicable.

SUBSIDIARY TABLES.

I.—Number afflicted per 100,000 of the population at each of the last five censuses.

Natural Division "Malabar and Konkani"	Insane										Deaf-mutes				
	Males					Females					Males				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
COCHIN STATE	61	44	34	27	32	45	34	30	23	27	48	57	39	77	66
Cochin-Kanayannur	57	53	40	..	36	53	41	32	..	26	41	46	39	..	58
Cranganur	57	28	6	..	43	37	52	18	..	43	57	28	18	..	21
Mukundapuram	42	37	23	..	25	33	23	30	..	27	69	60	46	..	95
Trichur	106	43	44	..	38	63	30	28	..	31	56	77	41	..	70
Talapilli	46	34	30	..	27	32	26	31	..	13	41	49	45	..	51
Chittur	48	59	42	..	31	42	55	30	..	37	13	65	18	..	57
Natural Division "Malabar and Konkani"	Blind										Lepers				
	Males					Females					Males				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
COCHIN STATE	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
Cochin-Kanayannur	129	127	133	113	133	136	128	125	107	105	84	70	73	66	66
Cranganur	81	102	108	..	88	76	78	81	..	55	95	139	123	..	106
Mukundapuram	123	137	71	..	113	84	81	24	..	101	90	68	59	..	128
Trichur	128	115	119	..	125	132	128	117	..	107	131	35	52	..	74
Talapilli	172	161	183	..	191	197	169	161	..	149	48	36	42	..	28
Chittur	167	165	175	..	177	191	175	195	..	126	135	66	66	..	40
	125	89	98	..	114	111	120	102	..	124	27	15	36	..	26

Note :—Taluk-war figures for 1901 are not available.

*III.—Number afflicted per 100,000 persons of each age-period and
number of females afflicted per 1,000 males.*

Age	Number afflicted per 100,000								Number of females afflicted per 1,000 males				
	Insane		Deaf-mutes		Blind		Lepers		Insane	Deaf-mutes	Blind	Lepers	
	Male	Female	Male	Female	Male	Female	Male	Female					
1	2	3	4	5	6	7	8	9	10	11	12	13	
0—5	..	4	1	19	9	16	14	2	1	250	474	875	500
5—10	..	5	4	61	38	47	39	6	5	750	604	811	800
10—15	..	8	5	64	41	63	53	16	12	1,000	625	830	667
15—20	..	41	26	61	37	91	65	61	29	696	676	769	529
20—25	..	66	34	55	41	113	61	84	27	606	828	679	405
25—30	..	116	45	43	38	140	99	133	34	449	1,056	831	304
30—35	..	137	81	50	35	120	108	155	36	655	850	1,200	258
35—40	..	141	117	52	48	130	140	193	43	837	941	1,089	224
40—45	..	146	125	49	42	161	167	221	59	844	867	981	265
45—50	..	114	152	46	30	232	281	240	80	1,333	636	1,218	333
50—55	..	88	109	54	35	238	313	254	89	1,222	636	1,068	346
55—60	..	101	81	28	31	401	494	234	102	800	1,250	1,259	366
60 and over	..	124	95	33	18	719	1,009	227	95	867	625	1,586	473
All ages	..	61	45	48	33	129	136	94	31	779	724	1,104	347

CHAPTER VIII.—OCCUPATION.—PART I.—GENERAL.

Introductory

THE record of the occupation or means of livelihood of the population of a country is as important as it is interesting. There are, however, serious difficulties in the collection and compilation of occupation statistics. Incomplete, vague or misleading answers render the enumeration stage of the work difficult; and the tabulation stage has its own complications in that the imperfect and vague returns of occupation recorded in the enumeration schedules have to be identified and assigned to the respective orders and groups in the classification scheme.

Occupation columns in enumeration schedule

Earner or Dependent	Occupation or means of Subsistence of actual workers		For organized workers, the in- dustry in which employed
	Principal	Subsidiary	
9	10	11	12

columns in the enumeration schedule were set apart for the questionnaire of occupations at the present census. The columns were headed as shown in the margin. The cover of the enumeration book contained these instructions regarding the four columns:

“Column 9 (*Earner or dependent*).—Enter ‘Earner’ (E) or ‘Dependent’ (D). *Earners* are all those who have a distinct individual means or partial means of livelihood. *Dependents* are all those who have not.

Column 10 (*Principal occupation*).—Enter the principal means of livelihood of all earners only. If a person is temporarily out of work he should be shown as following his previous occupation. Enter the exact occupation and avoid vague terms such as ‘service’ or ‘writing’ or ‘labour.’ For example, in the case of labour, say, whether in the fields, or in a coal mine or jute factory, or cotton mill or lac-factory, or earthwork, etc. In the case of agriculture distinguish between landowners and tenants, cultivators, and non-cultivators, farm servants (whose labour is hired for considerable period) and casual or daily field labourers. If a person makes the articles he sells he should be entered as ‘maker and seller’ of them. For dependents, only a X should be put in column 10.

Column 11 (*Subsidiary occupation*).—Enter here any occupation which earners pursue at any time of the year in addition to their principal occupation. Thus if a person lives principally by his earnings as a cultivating landowner, but partly also by bandy-driving the words ‘cultivating landowner’ will be entered in column 10 and ‘bandy-driver’, in column 11. If an earner has no additional occupation a X should be put in column 11. Any occupation pursued by dependents should be entered in this column; e.g., a woman who keeps house for her husband has the occupation ‘house-keeping’ in this column.

Only one such occupation (the most important) should appear in this column for any one person.

Column 12 (*Industry in which employed*).—Only those persons are to be entered in this column who are employed by other persons or by a company or firm and paid wages for the work they do and who work in company with others similarly paid. For such persons, e.g., managers, clerks, operatives or workmen employed in a factory or any employer enter the name of the industry, e.g., coal-mining, biscuit making, soap making. For individual workers not employed by others put a X.”

Instructions to enumeration staff

3. The Manual for Supervisors supplemented these instructions in elaborate detail, giving numerous and apt illustrations for the guidance of the enumeration staff. The shades of difference between *earners* and *dependents*—, for purposes of the occupation returns, *dependent* practically meant *non-earner*—, between *working dependents* and *non-working dependents*, and between *subsidiary occupation* and *principal occupation* were carefully explained and illustrated. The

attention of the enumeration staff was particularly directed to those points where they were most likely to go wrong and, in the many census classes held at different centres, the subject of occupation returns in the four columns of the schedule received special and careful treatment:

4. The enumerators appear to have understood the instructions on the whole and done their work very creditably, and it is not their fault if the returns are not more accurate and satisfactory than they actually are. The distinction between the *principal occupation* and *subsidiary occupation* of an earner was to be based on the amount of the income derived from either, but earners were generally inclined to return that occupation as their principal one, which was regarded as more honourable or respectable; and I myself have seen several instances of earners personally known to me, who carried on quite a lucrative trade in private, lending money for short terms on high interest, but who did not return this calling either as their *principal* or as their *subsidiary occupation* for the obvious reason that the descendants of Shylock are not objects of affection or esteem even in these days of rank materialism. Again it was far from easy to decide where a dependent ceased to be non-working and passed into the working class. The difficulty in drawing the line between a woman who was an earner and another who was only a working dependent was equally great, if not greater; because thousands of women of the lower-middle and lowest classes in the State are actual workers who, in addition to the solid help they often render to their menfolk in the latter's avocations, are engaged regularly, periodically, or at irregular intervals, in more or less profitable pursuits like the collection of firewood and fodder for sale, the manufacture of coir-yarn, mats, baskets and scores of other articles, the preparation and sale of sweetmeats, domestic and menial service and a hundred other occupations of a like nature. These inherent and inevitable difficulties of enumeration were considerably aggravated by the very nature of the questions which the enumerators had to ask of all householders for eliciting in full the information required for the occupation columns of the schedule. Some of these questions might even convey a suggestion of unwarranted curiosity if not impertinence on the part of the innocent and much-enduring enumerator, whose only payment for the arduous work would then be the resentment or ire of the householders concerned. It is for such reasons that competent and experienced authorities on the subject maintain that, if accurate and really useful statistics of occupation are to be collected, agencies with better qualifications and more time at their disposal than the untrained and temporary staff of census enumerators should be employed for the purpose.

Difficulties in enumeration

5. The statistics of occupation compiled from the returns in columns 9, 10 and 11 of the enumeration schedule are presented in the following tables:

Reference to statistics

i. Imperial Table X—Occupation or Means of Livelihood, showing the number of earners, working dependents, etc., in each group of occupation in the classification scheme;

ii. Imperial Table XI—Part A—Occupation of Selected Castes, Tribes or Races, showing the variety of occupation followed by each of the castes with particular reference to their traditional occupation;

iii. State Table IV showing the subsidiary occupations of earners who returned agriculture (general cultivation) as their principal occupation;

iv. Subsidiary Table I (a) showing the general distribution by occupation of earners (principal occupation) and working dependents:

v. Subsidiary Table I (b) showing similar distribution of subsidiary earners only;

vi. Subsidiary Table II giving the distribution by Sub-classes of
(a) earners (principal occupation) and working dependents, and

vii. (b) earners (subsidiary occupation);

viii. Subsidiary Table III giving the occupation of females by Sub-classes, and selected orders and groups;

ix. Subsidiary Table IV—Selected occupations, giving comparative figures for 1911, 1921 and 1931;

x. Subsidiary Table V showing the occupations of selected castes; and

xi. Subsidiary Table VI giving the number of persons employed in Railways, Posts and Telegraphs, Irrigation etc.

The all-India Table of Organized Industries that was to have been compiled from the returns in column 12 of the enumeration schedule was given up along with a few other Imperial Tables for reasons of economy. State Table V contains the statistics of organized industries in the State compiled from the returns in column 12. That the figures are unfortunately misleading and that they do not correctly represent the growth of organized industries in Cochin will be shown in the course of the review of these statistics.

Part I of Imperial Table XII shows educated unemployment by class, and Part II by degrees. The special census of educated unemployment taken along with the general census was not successful and the figures give but a poor idea of the extent of unemployment among English-educated persons of both sexes in the State. The subject is treated in paragraphs 36 to 39 of this chapter.

6. It does great credit to the patient and conscientious work of the honorary census staff that the occupation statistics collected in the face of the many difficulties referred to in paragraph 4 above are on the whole not unsatisfactory in that they represent to a very large extent the normal functional

Province or State	Total following occupation	Total (including subsidiary earners following Sub-class XI (Insufficiently described occupations))	Proportion per cent
Cochin ..	614,051	28,415	4·6
Travancore ..	2,408,132	128,977	5·4
Mysore ..	2,986,230	157,431	5·3
Baroda ..	1,210,475	72,099	6·0
Madras ..	26,195,421	2,784,836	10·6

distribution of the State's population. This will be evident from the review of these statistics in the subsequent paragraphs of this chapter and particularly from the relatively small proportion of vague and ambiguous returns such as labourer, cooly, clerk, shop-keeper and so forth. Sub-class XI (Insufficiently described occupations) shows 28,415 persons as the total following such occupations. This represents but 4·6 per cent of the total number of earners and working dependents in the State.

We find from the inset table that the corresponding figures for Travancore, Mysore, Baroda and the Madras Presidency are all higher. The occupation statistics of Cochin do not, therefore, compare unfavourably with those of other States and Provinces in respect of accuracy.

7. The Classification Scheme of Occupations adopted at the present census does not differ from that of 1921 in respect of the main divisions or Classes and the Sub-classes. Accordingly all occupations were classified as shown below :

Classification
scheme of oc-
cupations

CLASS A. PRODUCTION OF RAW MATERIALS.

SUB-CLASS I. Exploitation of Animals and Vegetation.

„ II. Exploitation of Minerals.

CLASS B. PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.

SUB-CLASS III. Industry.

„ IV. Transport.

„ V. Trade.

CLASS C. PUBLIC ADMINISTRATION AND LIBERAL ARTS.

SUB-CLASS VI. Public Force.

„ VII. Public Administration.

„ VIII. Professions and Liberal Arts.

CLASS D. MISCELLANEOUS

SUB-CLASS IX. Persons living on their income

„ X. Domestic service.

„ XI. Insufficiently described occupations.

„ XII. Unproductive.

The Sub-classes are divided into 55 orders and 195 groups as against 56 orders and 191 groups in 1921. This difference arises from the fact that some of the groups in the old scheme of classification were amplified while others were compressed. A few re-groupings also have been made.

8. It is further to be observed that the returns of occupation recorded at this census differ in certain important respects from those of 1921 on account of the changes introduced in the enumeration schedule. The returns of 1921 showed *the population supported by each group of occupation under the heads of actual workers and dependents*, but the returns of the present census do not give the distribution of dependents by occupation. They merely record *the number of workers engaged in each group under the heads of earners and working dependents*. The actual workers of 1921 correspond not only to the earners but also to a strong section of the working dependents of 1931, while the dependents of the last census represent both the non-working, and the other section of the working, dependents of the present census. There is therefore no precise or exact correspondence between the figures in the occupation tables of 1921 and those in the tables of 1931, so much so that it is not possible to institute just comparisons between the two sets of figures.

Changes in
occupation
returns

9. From Imperial Table X it is seen that 466,726 persons, representing 38·7 per cent of the total population in the State, have returned themselves as earners and 147,325 persons or 12·2 per cent of the total population as working dependents. The number of non-working dependents is seen to be 590, 965 (49 per cent of the population). In other words, one half of the population consists of workers and the other of non-workers. An analysis of the non-working dependents will show that there are 270,173 males and 320,792 females among them: The male population aged 0—15 and 55 and over numbers 292,163 or 21,990 more than the non-working male dependents. It will thus appear that many boys below 15 and elderly men above 55 years are either earners or working dependents; and when due allowance is made for the student population aged 15—20, there will apparently be but few, if any, adult males among the non-workers, eating the bread of idleness.

General dis-
tribution of
population
into workers
and depend-
ents

Meaning of
'actual
workers'

10. Here is a rosy and pleasant picture which is very likely to mislead people if the full significance of these returns is not grasped by them. Let it therefore be understood at the very outset that the 'actual workers' include the rich and leisurely aristocratic class, lolling at their lazy length, content to vegetate on the rent received from their lands leased out to tenants, because these lotus-eaters also are *earners*. For the same reason, people living on pensions or similar allowances, and holders of stipends or scholarships are also included in the working population. If the income of the earners is taken into consideration, we shall find that the princely merchant who earns a monthly income of Rs. 10,000 and the beggarly sweeper who cleans the court-yard of the merchant's mansion for a regular monthly wage of but one or two rupees are both clubbed together as earners. Nor is it all. For, as irony would have it, people temporarily (i. e., for any indefinite period of time,) out of job and suffering the most acute distress on this account are also returned as earners in those groups of occupation in which they had last worked! And we may be certain that considerable numbers belong to this category. Allowance should also be made for the important factor of sentiment influencing these returns; because to be without a respectable calling is regarded as a great disgrace to an adult male. The working population returned at the census therefore contains a not insignificant proportion of persons who have been unemployed for indefinite periods of time, of people whose earnings, though regular and steady, are next to nothing, and of those whose name is Retired Leisure or Idle Luxury. If this composition of the active workers and earners of the occupation tables is not carefully borne in mind, we may very likely form an utterly false picture of the whole affair, a picture of a happy land where the people are all industrious and have plenty to do and plenty to get, where they live in economic sufficiency and independence and where, therefore, the struggle for existence is almost unknown.

Comparison of
actual work-
ers, 1921 and
1931

11. At the census of 1921, 44 per cent of the total population were returned as actual workers and 56 per cent as dependents. We have already seen that the actual workers of the past census roughly correspond to the earners and a considerable proportion of the working dependents of the present census. The proportion of actual workers in 1931 will, therefore, be somewhere between 38·7 per cent (earners) and 51 per cent (earners and working dependents combined) of the total population. In other words, it will be very near, or perhaps a little higher than, the old 44 per cent, and therefore does not appear to vary to any considerable extent from the proportion of workers in 1921. The actual workers formed 41 per cent of the total population at the census of 1911.

12. Perhaps it will be more interesting to compare the distribution of

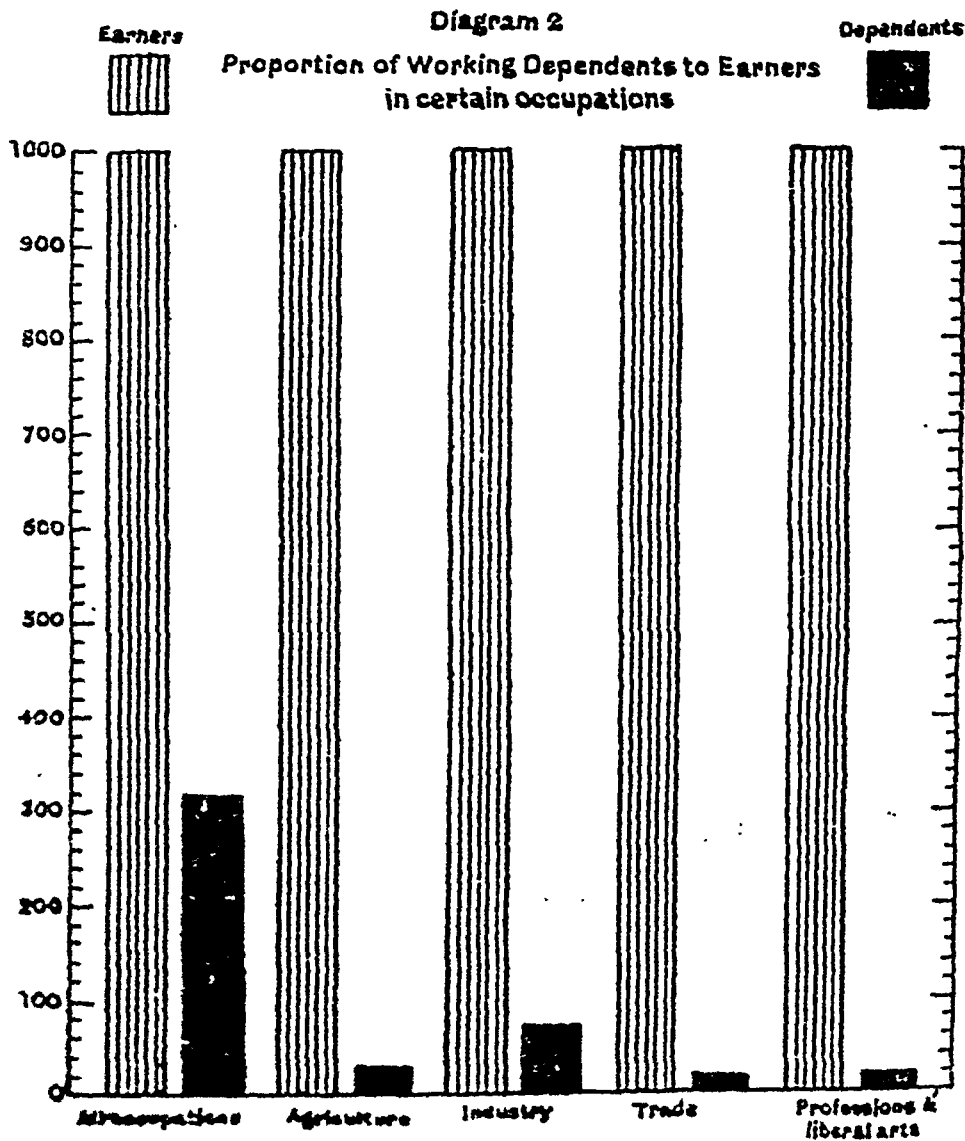
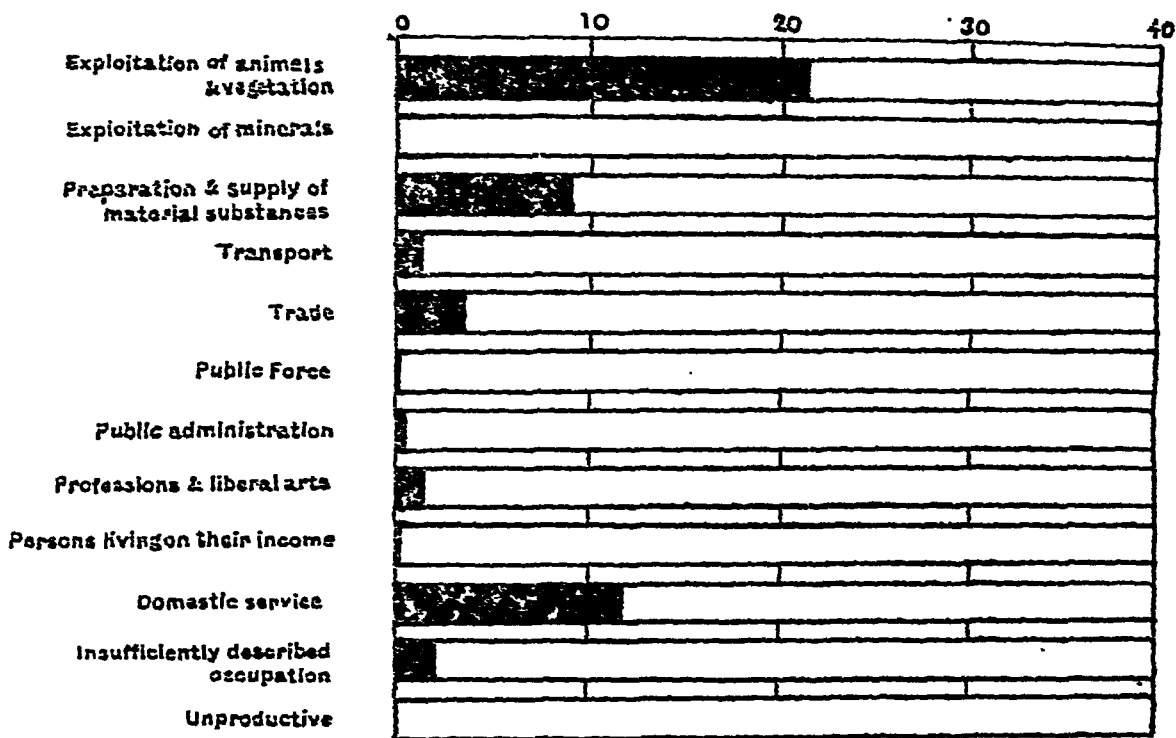
the population of Cochin into workers and dependents with similar distributions in other States and Provinces. The inset table gives the figures for Travancore, Mysore, Baroda and the Madras Presidency. The proportion of earners in this State (38·7 per cent *) is almost identical with their proportion in Madras (38·3 per cent) and Baroda (39·3 per cent). Mysore has a slightly lower figure (35·8 per cent), but Travancore comes last with only 29 per cent. It will, however, be noticed that

Comparison
with other
States and
Provinces

Province or State	Percentage in total population of		
	Earners	Working dependents	Non-working dependents
Cochin ..	38·73	12·23	49·04
Travancore ..	29·01	15·25	55·74
Mysore ..	35·84	9·70	54·46
Madras ..	38·35	10·30	51·35
Baroda ..	39·37	12·15	48·48

* The percentages in this paragraph are calculated on the total population of the State or Province.

Diagram 1
Distribution of the Working Population
(Earners & Working Dependents) by Occupation



Province or State	Proportion of females per 1,000 males among		
	Earners	Working dependents	Non-working dependents
Cochin ..	498	17.476	1,187
Travancore ..	323	4.749	1,090
Mysore ..	217	4.038	1,766
Baroda ..	348	4.638	1,457
Madras ..	404	7.667	1,215

figures for non-working female dependents.

13. The distribution of the working population (earners and working dependents) in each of the 12 Sub-

Sub-class	Proportion per cent of working population in each Sub-class.				
	Cochin	Travancore	Mysore	Baroda	Madras
I. Exploitation of Animals and Vegetation ..	41.8	39.1	76.3	70.7	48.6
II. Exploitation of Minerals ..	..	..	..	..	..
III. Industry ..	17.6	14.6	7.9	10.7	8.7
IV. Transport ..	2.4	1.6	..8	1.3	1.1
V. Trade ..	6.8	6.5	4.5	5.5	4.0
VI. Public Force..	..2	..2	..6	1.2	..2
VII. Public Administration ..	..8	..7	1.1	1.0	..6
VIII. Professions and Liberal Arts ..	2.8	2.4	1.2	2.4	1.2
IX. Persons living on their income ..	..4	..1	..2	..5	..1
X. Domestic service ..	22.9	29.7	1.6	..7	24.8
XI. Insufficiently described occupations ..	4.2	4.9	4.8	5.4	10.0
XII. Unproductive..	..2	..2	..6	..4	..6

Distribution of the working population by Sub-class of occupation

classes of occupation is illustrated in diagram 1 facing this page; and the marginal table contains the figures for earners and working dependents combined in each Sub-class side by side with the corresponding figures for some of the other States and Provinces. Sub-class I, mainly representing Agriculture, claims 41.8 per cent of the total number of earners and working dependents in Cochin. The statement shows that Travancore and Cochin depend to a much smaller extent on this occupation than Baroda and Mysore. Sub-class II (Exploitation of Minerals) may be omitted altogether so far as this State is concerned. 17.6 per cent of earners and working dependents are to be found in Sub-class III (Industry), 2.4 per cent of the working population in Sub-class IV (Transport) and 6.8 per cent in Sub-class V (Trade). It is interesting to note from the marginal statement that in all the three Sub-classes, and particularly in Sub-classes III and IV, Cochin returns a much larger proportion

of population than the other States and Provinces. Sub-classes VI (Public Force), VII (Public Administration), VIII (Professions and Liberal Arts), and IX (Persons living on their income) claim .2, .8, 2.8 and .4 per cent respectively of the working population. As many as 22.9 per cent of the working population find a place in Sub-class X (Domestic service). The proportion does not differ materially from that of Travancore and Madras, but the figures for Mysore and Baroda are very much lower. It is also noteworthy that in Madras, Travancore and Cochin the vast majority of those who have chosen Domestic service as their occupation are female working dependents. The difference in local conditions alone will hardly account for this wide variation.

between Mysore and Baroda on the one hand and Madras and the two Malayali States on the other in respect of the numbers engaged in this calling, and a probable explanation for it is to be sought for in the definition and classification of working dependents adopted by each State or Province.

4·2 per cent of the working population are returned in Sub-class XI (Insufficiently described occupations), and ·2 per cent in Sub-class XII (Un-productive).

14. It will be seen from the above distribution that the population of Cochin depends chiefly on Sub-classes I, III and V for its subsistence.

Proportion of
workers in
Sub-classes I,
III and V

Province or State	Percentage of earners in Sub-classes.		
	I, III and V	XI	II, IV, VI, VII, VIII, IX, X and XII
Cochin ..	83·81	5·32	10·87
Travancore ..	83·76	6·95	9·29
Mysore ..	86·46	5·70	7·84
Baroda ..	83·75	6·78	9·47
Madras ..	80·24	12·94	6·82

These three classes alone claim as many as 83·8 per cent of the total number of earners (working dependents being excluded). Besides, most of those returned in Sub-class XI really belong to one or other of these same three divisions. The earners in Sub-class XI should therefore be included in I, III or V for all practical purposes. The three divisions will then contain no less than 89·1 per cent of the total number

of earners in the State, the remaining nine divisions together showing but less than 11 per cent. From the inset table we find that Travancore, Mysore, Baroda and Madras do not differ from Cochin to any great extent in this respect.

15. The figures for earners in the intellectual Sub-classes VII and VIII

and in VII
and VIII

Province or State	Number per 10,000 of the total population working as earners in Sub-classes VII and VIII combined
Cochin ..	177
Travancore ..	139
Mysore ..	104
Baroda ..	169
Madras ..	96

(Public Administration and Professions and Liberal Arts) are of particular significance. The marginal statement will show that, among the States and Provinces selected for comparison, the highest proportion of population engaged in these intellectual occupations is to be found in Cochin. The proportion would certainly have been higher but for the fact that the intellectual Sub-classes offer but very limited scope in this Lilliput of a State, so much

so that many of her educated sons and even daughters have either to remain unemployed or to emigrate to more promising climes. It will be seen from the next chapter how truly these figures reflect the measure of the progress achieved by the State in the sphere of modern education.

Sub class I,
order 1,
Agriculture

	Sub-class I (Exploitation of Animals and Vegetation)	Proportion per 10,000 of the total population	Variation per cent between 1921 and 1931
Earners and working de- pendents 1931 ..	256,709	2,230	+ 20·2
Actual workers { 1921 ..	213,509	2,181	
1911 ..	188,319	2,051	

16. Turning to the working population returned in Sub-class I, we find from the margin that the proportion of earners and working dependents calculated on the total population of the State is almost identical with that of the actual workers of 1921 and 1911. According to the occupation statistics of these two previous censuses, about half the population of the State is seen to have been supported by

agriculture; and because there is no appreciable variation between 1921 and 1931 in the ratio of the working population in this Sub-class, it may perhaps be safely concluded that agriculture still supports almost the same proportion of population. It must, however, be noted in this connection that the earners who returned agriculture as their principal occu-

Order	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
1. Pasture and Agriculture ..	247,400	206,895	181,984	+19.6

pation together with the working dependents under the same order show an increase of only 19.6 per cent over the actual workers in the same order in 1921, while the State's population has increased by more than 23 per cent. At the same time the non-agriculturists who returned agriculture as their subsidiary source of income in 1931 number 18,692, whereas the partially agricultural population of 1921 numbered but 9,659. These statistics show that agriculture is gaining in popularity at least as a subsidiary source of income if not as one of the principal means of earning. In any case, agriculture still continues to be the predominant occupation of the people in Cochin also, though, as we have already seen, not to the same extent as in most other States and Provinces.

17. The principal divisions of the agricultural population in Sub-class

Group	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
1 Non-cultivating proprietors taking rent in money or kind..	6,547	3,093	2,851	+111.7
5 Cultivating owners ..	23,413	11,505	11,499	+103.4
6 a. Cultivating tenants ..	47,480	74,127	60,615	-33.5
b. Non-cultivating tenants ..	764	1,045	513	-26.9
7 Agricultural labourers ..	129,785	121,815	95,373	+27.5

I are non-cultivating proprietors taking rent in money or kind (group 1), meaning the land-owners who do not themselves cultivate their lands but lease them out to tenants for fixed rents, cultivating owners (group 5) who farm their lands themselves with hired labour, cultivating tenants (group 6 a) who themselves cultivate the lands leased out to them, non-cultivating tenants (group 6 b) who engage sub-tenants for farming the lands they hold on lease, and who receive rent in their turn, and agricultural labourers (group 7). The specific figures for these groups are given in the margin side by side with the figures of actual workers in 1921 and 1911. The most populous groups

Divisions of agricultural population

are seen to be those of cultivating owners, cultivating tenants and agricultural labourers. As the actual workers of 1921 roughly correspond to the earners and working dependents of 1931, the non-cultivating proprietors and the cultivating owners will appear to have registered a large increase during the last 10 years. The fall in the numbers of cultivating tenants must, in all probability, be attributed to many of them being now in the class of land-owners. Agricultural labourers have increased very considerably in numbers. It is evident from the figures shown in the margin that there is no waning of interest in agriculture despite the growing enthusiasm for industrial pursuits characteristic of modern times.

18. Under order 1 (a) (Cultivation), rice is the chief crop of cultivation throughout the State. Next in importance to rice are cocoanut (group 10) in the southern taluks and arecanut (included in group 16) in the northern taluks,

Special crops: cocoanut

both groups falling under order 1 (b), dealing with the cultivation of special crops. Group 10 is of particular interest and importance. It shows that the working population (including subsidiary earners) engaged in the cultivation of the cocoanut numbers over 21,000 persons or a little less than 2 per cent of the total population of the State. Obviously the numbers supported by this group must be still greater. From Sub-class III (Industry) we find how this valuable special crop peculiar to the Malabar coast gives work to many more people who earn their livelihood from the multiple industries connected with the produce of the cocoanut palm. The following extract from the Census Report of 1901 will be read with interest in this connection.

"So multifarious are the uses to which the various parts and products of the cocoanut palm are applied that it is, like the Mexican *agave*, a tree which encloses within a compact form many of the elements of human comfort and civilization, and naturally its cultivation furnishes a corresponding multiplicity of occupations to the people in the regions of its special growth. Moreover, its products have all along been at the root of the commercial prosperity of the seaboard taluks and the material well-being of the people thereof. The manufacture of oil from the kernels, the drawing of toddy from the unexpanded flower spathes, and the distillation of arrack † from the fermented toddy occupy a considerable number of people under 'food, drink and stimulants', while the preparation of the husk into fibre and its fabrication into ropes, cordage, mats, etc., similarly engage innumerable hands under 'textile fabrics'. Dealing in shells, trunk, plaited leaves and other minor products also gives subsistence to many poor people. Confining our attention to 'agriculture', the cultivation of the cocoanut palm forms the means of livelihood of 19,027 or 4·6 per cent of the total agricultural population. * * * * * Income derived from the cultivation of cocoanut, where it is not the chief means of subsistence, is, throughout the seaboard taluks, almost invariably a subsidiary source in the family means of livelihood, while it is the sole resource to many in the same area."

19. The numbers returned in group 27 under order 2 (Fishing and Hunting) are also noteworthy. They show that the rich facilities for fishing which exist in the State are being availed of to an increasing extent.

20. Sub-class III (Industry) must be regarded as the most important occupation of the people after Sub-class I, even though the industrial population stands below the working population returned in Sub-class X (Domestic service) in respect of its numerical strength. As remarked in paragraph 13, Cochin has a larger proportion of people engaged in industrial pursuits than Mysore, Baroda or Madras. The explanation for this is to be found in the following extract from the Census Report of 1911.

"This comparative preponderance of industrial population in these two ‡ States is due not to the infertility of the soil or its unsuitability to agriculture but to certain natural advantages possessed by them, which have diverted a larger proportion of people than in most other parts of India from agriculture to industrial occupations. Among these may be mentioned the existence of a large extent of backwaters and canals teeming with fish life and providing occupation to a large number of fishermen, fish-curers and dealers, and boat and bargemen; of valuable forests covering nearly one-half of the States and providing employment to numbers of wood cutters, sawyers, carpenters and collectors of forest produce; and of facilities for the cultivation of the cocoanut palm, the raw produce of which affords scope for important and extensive industries, such as toddy drawing, jaggery making, arrack distilling, oil pressing, coir making, etc."

† This has since been prohibited.

‡ Travancore and Cochin.

Order 2, Fishing and Hunting

Sub-class III, Industry

21. The figures for such groups in this Sub-class of occupation, as are

Group	Earnings and working dependents	Actual workers		Variation per cent between 1921 and 1931
		1931	1921	
43 Cotton spinning, sizing and weaving ..	6,099	4,274	3,177	+42.7

have increased by 42.7 per cent. It was observed in paragraph 11 of Chapter I that the spinning and weaving mills at Trichur had developed into a flourishing and important concern. Weaving colonies on a small scale started by private enterprise are also thriving in several parts of the State.

Group	Earnings and working dependents	Actual workers		Variation per cent between 1921 and 1931
		1931	1921	
45 Rope, twine, string and other fibres ..	31,673	25,605	24,833	+35.4

taken up for discussion here, are given in the margin of the respective paragraphs together with the figures of actual workers in the corresponding groups in 1921 and 1911. Groups 43 (cotton spinning, sizing and weaving) and 45 (rope, twine, string and other fibres) are the most important divisions under order 5 (Textiles). Cotton weaving has been growing both as a cottage and as a factory industry, and we find that the numbers engaged in this group

Order 5,
Textiles

22. Group 45 is mostly concerned with the manufacture of cocoanut fibre and yarn and gives work to as many as 34,673 persons (nearly 3 per cent of the State's population), and subsistence to many more. The numbers in this group show an increase of 35.4 per cent during the decade.

Group	Earnings and working dependents	Actual workers		Variation per cent between 1921 and 1931
		1931	1921	
54 Sawyers ..	3,283	4,352	9,348	-24.6
55 Carpenters, turners and joiners, etc. ..	7,781	7,474	9,348	+4.1
56 Basket makers and other industries of woody materials, etc. ..	11,943	8,972	8,872	+33.1

23. Groups 54, 55 and 56 in order 7 (Wood) find employment for 23,007 persons (below 2 per cent of the total population). The actual workers in this order numbered 20,798 in 1921. The rich and extensive forest area in the State and its systematic exploitation are responsible for the relatively large proportion of the population working in this order. Group 54 (sawyers) shows a decrease in numbers probably because of the growing competition of sawing mills worked by steam power.

Order 7,
Wood

Group	Earnings and working dependents	Actual workers		Variation per cent between 1921 and 1931
		1931	1921	
59 Blacksmiths, other workers in iron, makers of implements, etc. ..	2,824	3,908	2,406	-27.7
60 Workers in brass, copper and bell metal..	1,085	1,017	556	+67

24. So far as Cochin is concerned, the two most important groups under order 8 (Metals) are 59 (blacksmiths etc.) and 60 (workers in brass etc.). The marginal figures show a very considerable decline in the numerical strength of group 59. The disparity between 1921 and 1911 in respect of the numbers recorded in this group gives rise to doubts regarding the accuracy of the figures recorded in 1921. The blacksmith community has increased by 57.7 per cent during the

Order 8,
Metals

past decade and most of the workers of this class still pursue their hereditary occupation. It must, however, be observed in this connection that the demand for articles like locks, bolts, nails etc. of local manufacture has been gradually decreasing, because imported articles of foreign make have flooded the market.

**Order 9,
Ceramics**

25. Group 63 representing potters and makers of earthen-ware in order

Group	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
63 Potters and makers of earthen-ware ..	2,172	2,245	1,935	- 3'3
64 Brick and tile makers ..	836	451	239	+ 85'4

9 (Ceramics) is another industry showing signs of decline. The standard of living has risen among most classes of the population and the use of earthen-ware is now restricted to the very lowest orders among the people, metal utensils having largely replaced earthen ones. The rise in the number of brick and tile factories referred to in paragraph 11 of Chapter I will account for the large increase observed in group 64. It is satisfactory to note that most of the factories are thriving.

**Order 10
Chemical
products etc.**

Group	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
68 Manufacture and refining of vegetable oils ..	2,908	2,067	1,351	+ 40'7

26. The manufacture and refining of vegetable oils is the only group of importance under order 10 (Chemical products etc.). Though there are numerous oil mills worked by steam power where the extraction chiefly of cocoanut oil is carried on as a factory industry, oil-pressing as a cottage industry still gives work to many people.

**Order 11,
Food industries**

27. The groups that deserve special notice under order 11 (Food industries) are 71 (rice pounders, huskers etc.), 75 (sweetmeat makers etc.), 76 (toddy drawers) and 78 (manufacturers of tobacco). The increase in the number

Group	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
71 Rice pound- ers and huskers and flour grinders ..	2,172	15,683	9,790	- 75'5
75 Sweetmeat and confection makers ..	1,281	1	2	2
76 Toddy drawers ..	4,523	9,605	6,685	- 52'4
78 Manu- facturers of tobacco ..	511	52	147	+ 92'12

of rice hulling mills employing steam power is reflected in the figures returned in group 71. Rice mills were first opened in the decade 1901—1911 and the workers in this group fell from 13,816 to 9,790 during the period. The industry was pursued almost exclusively by women of the poorer classes, and thousands of them have now been driven to other callings. Though the excise-revenue of the State in 1931 shows a considerable increase over that of 1921, toddy drawers are seen to have decreased by no less than 52'4 per cent during the decade. We do not know what proportion of this decrease is to be attributed to the unwillingness of people

to return the disreputable pursuit of toddy drawing as their occupation; but it may be safely assumed that there has been a fall in the consumption of toddy in as much as certain sections of the labouring classes—toddy is the favourite drink of these classes—have been persuaded to give it up in favour of tea.

The fact that tobacco manufacturers have registered a very large increase must show the growing prevalence of the snuff and smoking habits.

28. One wonders whether the numbers returned in some of the most

Order 12,
Industries of
dress and the
toilet

Group	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
83 Tailors, milliners etc.	1,551	2,114	1,891	-26.6
85 Washing and cleaning ..	6,002	5,819	5,502	+ 3.1
86 Barbers etc.	2,295	2,478	2,451	+ 7.4

important groups under order 12 (Industries of dress and the toilet) do not reflect certain interesting aspects of modern fashions. The working population in group 85 (washing and cleaning) shows a slight increase over the figures of 1921. But the tailors of group 83 and the barbers of group 86 have both declined in their numerical strength. Obviously these groups must depend on the patronage chiefly of the upper classes for their subsistence. The girls of these classes learn needlework at school and have dispensed with the services of tailors for such

articles of dress as the women folk of their classes require. Group 83 appears to have therefore suffered an appreciable loss. Likewise the golden age for barbers seems to have come to an end when English education introduced western fashions in its wake. Of old the males in the Christian and Muslim communities had the whole of their crown, and those in the Hindu communities, the whole of their crown with the exception of a round patch at the top or back reserved for a tuft, shaved clean at frequent and short intervals. But now they have their hair cropped after the fashion of the West, and most men have their daily shave attended to by themselves. The two groups therefore have but little reason to be in love with modern ways and fashions. *

Group	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
90 Lime burners, cement workers etc. ..	8,228	9,616	4,532	-14.4
98 Makers of jewellery and ornaments ..	2,875	3,953	2,228	-27.3

29. Group 90 (lime burners, cement workers etc.) under order 14 and group 98 (makers of jewellery etc.) under order 17 complete the list of the important divisions in Sub-class III. Both groups show a fall in numbers, but the decrease in group 98 is very considerable. One hopes that the craze for ornaments and jewellery characteristic of our women is generally on the decline.

Order 14, Building industries and order 17, Miscellaneous industries

30. The 19 groups reviewed above account for 95.9 per cent of the earners and working dependents in this important Sub-class. The remaining 32 groups of the Sub-class, for which returns have been received, together contain but 4.1 per cent of the working population engaged in industries.

Sub-class III reviewed as a whole

It is further to be observed that the numbers in Sub-class III as a whole

Sub-class	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921 *	1911	
III. Industry	107,835	108,945	89,644	-1.0

have slightly declined during the period under review. As already explained, the largest decrease is in group 71 (rice pounders, huskers etc.) Groups 59 (blacksmiths etc.), 76 (toddy drawers), 90 (lime burners, cement workers etc.) and 98 (makers of jewellery etc.) have also contributed much to this fall. Most of the remaining groups reveal a substantial increase.

* It is suggested that the barbers will not complain when ladies take to modern hairdressing.

Sub-class IV,
Transport

31. We have already seen that Sub-class IV (Transport) gives work to

Group	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1911
		1931	1921	
102 Ship-owners, boat-owners etc. ..	4,186	3,164	2,916	+ 32.3
106 Labourers employed on road, etc. ..	1,256	541	..	+ 132.2
107 Owners, etc., connected with mechanically driven vehicles ..	1,371	79	2,706	+ 1635.4
108 Owners, etc., connected with other vehicles ..	3,898	3,588		+ 8.6

14,594 persons (excluding subsidiary earners) or 1.2 per cent of the total population. The extensive waterways possessed by the State provide exceptional facilities for transport by water. All important groups in this division record a large rise in numbers, the percentage of increase for the Sub-class as a whole being no less than 55 for the decade. Group 107 relating to mechanically driven vehicles is particularly noteworthy. It shows the new development of transport by road by mechanical means with special reference to motor vehicles. The rural and out-lying parts of the State have been opened out as never before and brought within very easy reach of all important towns by this means. At the same time the more primitive forms of inland transport like the ancient

bullock-carts are still kept up in connection with trade. Group 108 which deals mainly with such forms of transport actually records an increase of 8.6 per cent. In the northern taluks of the State the transport of goods to and from commercial centres in Malabar and Coimbatore is still effected to a large extent by these bullock-carts. The increase in road traffic is reflected in the numbers returned in group 106 (labourers employed on roads etc.) In the southern taluks the primitive *valloms* (native boats for carrying goods and passengers) and the modern steam and motor boats mostly take the place of the bullock-carts and motor buses of the northern taluks.

Departments	Persons employed				
	1931		1921		
	Europeans and Anglo-Indians	Indians	Europeans and Anglo-Indians	Indians	
1. Railways ..	1	612	1	671	
2. Posts and Telegraphs ..	2	115	1	121	
3. Irrigation ..	..	..	..	173	
4. Forest ..	1	215	1	176	
5. Anchal ..	..	..	..	..

32. Subsidiary Table VI gives the numbers of persons employed in Railways, Posts and Telegraphs, Irrigation and other departments. An abstract of the figures is given in the margin. Sections A (Railways), B (Postal department) and E (Anchal department) record an increase over the corresponding figures of 1921. The decrease noticed in sections C (Irrigation department) and D (Forest Tramway) is only apparent, because the returns of 1931 do not include the coolies working in the departments, whereas those of 1921 contain coolies also. .

33. Sub-class V (Trade) which deals with the commercial population is in the third place in importance, when the proportion of earners to the total Sub-class is taken into consideration. The figures for the Sub-class as a whole have risen by 9 per cent during the period even though all

orders do not share in this increase.

Sub-class and groups	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
		1921	1931	
V. Trade	41,961	38,513	38,967	+ 9.6
115 Bank managers etc. ..	2,183	2,037	1,139	+ 22.1
117 Trade in piecegoods etc. ..	2,011	2,511	1,838	- 19.7
126 Vendors of wine etc. ..	1,124	2,739	2,327	- 59.0
127 Owners and managers of hotels etc. ..	3,927	1,801	1,369	+ 118.6
150 General Store-keepers etc. ..	5,181	2,028	4,315	+ 170.4

Trade was flourishing till almost the close of the decade, and the commercial population enjoyed considerable prosperity. These circumstances are revealed to a certain extent by the appreciable increase noticed in group 115 under order 23, which represents bank managers, money lenders etc. The reasons for the fall in the numbers of those trading in textiles (group 117) are not quite obvious. Perhaps many of them have been returned as workers in groups 43 and 45 under Sub-class III (Industry), in as much as they are but petty dealers who themselves sell the articles they manufacture. The growing restrictions imposed on the sale of liquor will partly account for the decrease in group 126 (vendors of wine, liquors, etc.), the number of liquor shops having fallen from 789 in 1921 to 560 in 1931. The fall in the consumption of toddy alluded to in paragraph 27 above may also be recalled in this connection. But it is doubtful whether the decrease in group 126 points to any reduced demand for the more harmful varieties of drink like arrack and foreign liquors. The phenomenal increase in group 127 (owners and managers of hotels, cook shops, etc.), and perhaps also in group 150 (general store-keepers and shop-keepers otherwise unspecified), is most probably to be attributed to the habit of tea-drinking which is now very widely prevalent among most classes of the people. This habit has led to the opening of hundreds of tea-shops in all parts of the State.

The abnormal variations between 1921 and 1931 in almost all groups under order 32 (Other trade in food stuffs) arise chiefly from the re-grouping of occupations in the classification scheme and call for no special comment.

Sub-class and order	Earners and working dependents	Actual workers		Variation per cent between 1921 and 1931
	1931	1921	1911	
VIII. Professions and Liberal Arts	16,970	16,708	11,073	+ 1.6
45 Religion ..	4,331	4,055	4,422	+ 6.8
47 Medicine ..	2,861	2,022	1,475	+ 41.5
48 Instruction ..	6,203	7,523	2,597	- 17.5
49 Letters, arts and sciences etc. ..	2,751	2,067	1,994	+ 33.1

the disappearance of many unrecognised indigenous schools referred to in paragraph 19 of the next chapter, from which it will be seen that the decrease does not signify any set-back in education. The increase under order 49 (Letters, arts etc.) is partly to be accounted for by the re-groupings of occupations in the classification scheme, an instance of which is seen in witches and wizards being transferred from group 189 in Sub-class XII of the old scheme to group 181 under order 49 "where they are at least as suitably kennelled as astrologers and mediums."

Intellectual occupations and educated classes

35. The working population in the two Sub-classes VII and VIII represent the intellectual and educated classes, and together they absorb 3.5 per cent of the total working population of the State. The corresponding figure in 1921 was 4.7 per cent. It will be seen from the next chapter that English education has made remarkable progress during the past decade, so much so that a higher proportion of the working population ought to have been returned in the professional Sub-classes, if all educated persons had found suitable employment within the State itself. Instead of the expected rise in the proportion of workers found in the two classes, we have an actual fall of 1.2 per cent, even though the specific numbers employed show a slight increase over the figures of 1921. The fact is that the scope for employment in the professional sphere is strictly limited. Trade, Industry and even Agriculture can afford to absorb an increasing number of workers, but Public Administration and the Professions cannot. For this reason considerable numbers of English-educated persons, who ought to have during the last 10 years joined the ranks of those pursuing intellectual callings, have been subjected to much distress through unemployment. This aspect of the subject is treated in greater detail in the next chapter which deals with literacy.

Accuracy of statistics of educated unemployment

36. The statistics of educated unemployment presented in the two parts of Imperial Table XII may be briefly reviewed here. It was remarked in paragraph 5 above that the census of educated unemployment was unfortunately a failure. Special schedules were distributed by the enumerators with suitable instructions to the English-educated persons of their respective blocks, but the response was poor and the schedules were not returned in a majority of cases. We have seen that the average man views unemployment and dependence as a disgrace. He is naturally unwilling 'to hold a candle to his own shame' by returning himself as unemployed. This unwillingness will be all the greater on the part of educated young men with their high ideals of independence and honour. Disappointment and dejection too might have been partly responsible for the poor response. In any case the special census has been a failure everywhere and the Census Commissioner proposed that Imperial Table XII might be dropped and the results of the enquiry shown in a Subsidiary Table appended to this chapter. The Table was, however, compiled before the proposal was received and hence it has been retained.

Review of statistics

37. Turning to the figures in the Table, we find that 444 persons between the ages of 20 and 40, with educational qualifications ranging from a

pass in the secondary school-leaving certificate (matriculation) examination to the highest degrees of the Madras University, returned themselves as unemployed or unsuitably employed at the special census. 4 persons over 40 and 74 persons under 20 years, with like attainments are also to be added to this list, so that the total number of the unemployed will stand at 522 according to these returns. That unemployment is not confined to graduates in Arts will be seen from Part II of the Table. It is no exaggeration to state that scores of our legal practitioners (graduates in Law) have so little work that they should strictly be grouped with the unemployed. Qualified medical practitioners also have been hit hard. 80 out of the 444 unemployed persons aged 20—40 are Masters or Bachelors of Arts, but as many as 351 are only holders of completed secondary school-leaving certificates. 25·5 per cent of the unemployed are Brahmans, 53·2 per cent are "other Hindus" and 20·9 per cent are from all other classes combined. Almost all the Brahmans are from the Tamil Brahman class and the "other Hindus" from the Nayar community. Indian Christians form the majority in "all other classes." A knowledge of the local conditions will show that, though the returns are far from complete, this distribution of the unemployed by class reflects with much truth the relative proportion of the extent of educated unemployment in the three communities. Other communities are backward in English education, and are therefore much less affected.

38. The distress to which educated women are subjected as a result of the growing extent of unemployment in their ranks is the saddest part of the whole affair. Though very few returns were received from English-educated women, it is but too well known that several graduates and many intermediates in Arts, and scores of school-leaving certificate holders (matriculates) in the State are forced to remain idle against their will, for the Education department can absorb but a very small proportion of their ever-increasing numbers. Other departments can help them even less. For reasons explained in paragraphs 13 and 16 of Chapter VI, most of these women are likely to remain unmarried. Unemployment in their case, therefore, means the most acute distress.

Educated unemployment among women

39. In any case the problem of educated unemployment has already assumed serious proportions and it is high time that effective remedial measures are devised to relieve the situation, and purge the communities affected of the unhealthy and growing element of discontent.

Problem of educated unemployment

40. Of the remaining Sub-classes, X (Domestic service) and XI (Insufficiently described occupations) alone deserve any notice. The proportion of the working population engaged in Sub-class X has already been commented

Sub-class X, Domestic service, and XI, Insufficiently described occupations

Sub-class X. Domestic service		
Earners	Males	4,241
	Females	6,763
Working dependents	Males	1,194
	Females	128,635

on in paragraph 13 above. Only 7·8 per cent of this population are earners, the rest being working dependents; and among these working dependents 99·1 per cent are women. According to the instructions issued to the census staff, such dependents as contributed to the support of the household were to be shown as workers in column 11 of the schedule. Where female dependents

regularly performed actual manual work like cooking, thereby obviating the necessity for employing paid cooks or domestic servants, they were to be treated as working dependents and the work they did was to appear in column 11. These instructions are responsible for the returns under this Sub-class.

We have already seen that the numbers in Sub-class XI represent no more than 4.2 per cent of the total working population. 97.5 per cent of the workers in this Sub-class are earners engaged in one or other of the three principal occupations, namely, Agriculture, Industry and Trade. But it is not possible to assign these workers to their respective groups in these Sub-classes because of the defective nature of the returns.

Sub-class XI. Insufficiently described occupations		
Earners	..	24,845
Working dependents	..	635

41. The marginal table shows the proportion of working dependents to

Proportion of working dependents to earners

Sub-class	Total earners (principal occupation)	Total working dependents	Proportion of working dependents per 1,000 earners
All occupations	466,726	147,325	316
I. Production of raw materials	249,467	7,242	29
III. Industry	100,379	7,456	74
IV. Transport	14,464	130	9
V. Trade	41,322	612	16
VI. Public Force	1,026	1	1
VII. Public Administration	4,654	11	2
VIII. Professions and Liberal Arts	16,676	294	18
IX. Persons living on their income	2,667	39	15
X. Domestic service	11,004	129,829	11,798
XI. Insufficiently described occupations	24,845	635	26
XII. Unproductive	200	1,046	5,230

earners in each Sub-class of occupation. and diagram 2 illustrates this proportion in some of the principal occupations. For reasons already explained in the preceding paragraph, Sub-class X may be excluded when the ratio of working dependents to earners is examined. Likewise the negligible numbers in Sub-class XII where beggars, vagrants etc. were returned as working dependents may also be ignored. Turning to the remaining Sub-classes, we find that the figures for working dependency are as a rule very low. In the important section dealing with Agriculture, there are but 29 working dependents for every 1,000 earners. Industry receives more help, the ratio here being 74. Professions and Liberal Arts have 18 and Trade but a poor 16 helpers to 1,000 earners. Public Force and Public Administration have naturally no working dependents. Sub-class XI (Insufficiently described occupations)

shows a ratio of 26.

42. The statement in the margin gives the proportion of working dependency in selected Sub-classes of occupation for other States and Provinces.

Comparison with other States and Provinces.

Proportion of working dependents per 1,000 earners.						
Sub-class		Cochin	Madras	Travancore	Mysore	Baroda
I. Exploitation of Animals and Vegetation	..	29	115	149	336	353
III. Industry	..	74	86	277	171	165
V. Trade	..	16	51	81	58	137
VIII. Professions and Liberal Arts	..	13	32	46	21	23
XI. Insufficiently described occupations	..	26	121	149	77	1

The disparity between Cochin on the one hand and these States and Provinces on the other in this respect is seen to be so wide that we cannot but attribute it to a difference in the basis of the census returns. It does not appear likely that many working dependents in Cochin were erroneously returned as earners, because the ratio of earners will hardly support this view. In all probability many persons who were qualified to be treated as working dependents have been included in the class of non-working dependents.

Province or State	Number of females per 1,000 males in the working population	Number of females per 1,000 males in the working population excluding Sub-class X (Domestic service)
Travancore ..	883	248
Madras ..	896	451
Cochin ..	921	500

43. The proportion of women in the working population of the State is relatively high. If Sub-class X (Domestic service) is also included, we shall find 921 female workers per 1,000 male workers in the two classes of earners and working dependents combined; and even when Domestic service is left out of consideration, there will

Working population by sex

be 506 women per 1,000 men.

44. Among earners taken separately, the female ratio is found to be 498. The following table gives the figures for selected Sub-classes and groups and it is satisfactory to note that they testify to the general accuracy of the returns.

Sex ratio among earners.

Occupation	Earners		Proportion of females per 1,000 males
	Males	Females	
I. Exploitation of Animals and Vegetation ..	159,622	59,845	563
1. Non-cultivating proprietors taking rent etc. ..	3,607	2,923	810
5. Cultivating owners ..	18,154	4,617	250
6a. Cultivating tenants ..	39,133	8,925	226
7. Agricultural labourers ..	60,309	65,983	1,094
27. Fishing and Pearling ..	8,155	846	104
III. Industry ..	59,073	41,306	692
43. Cotton spinning, sizing and weaving ..	3,918	1,938	495
45. Rope, twine, string and other fibres ..	9,247	20,190	2,183
56. Basket makers and other industries etc. ..	3,343	7,770	2,324
63. Potters and makers of earthenware ..	1,157	586	502
71. Rice pounders and huskers etc. ..	128	2,164	16,906
76. Toddy drawers ..	4,500	34	8
85. Washing and cleaning ..	1,601	4,222	2,63
102. Scavenging ..	167	560	3,35
IV. Transport ..	13,919	515	39
V. Trade ..	23,475	7,817	234
130. Dealers in sweetmeats, sugar and spices ..	3,115	1,767	567
131. Dealers in dairy products, eggs and poultry ..	625	782	1,253
VII. Public Administration ..	4,617	37	8
VIII. Professions and Liberal Arts ..	13,892	2,786	201
167. Registered medical practitioners etc. ..	208	15	72
172. Midwives, Vaccinators, Compounders etc. ..	199	381	1,915
174. Professors and teachers of all kinds ..	4,323	1,374	31
175. Clerks and servants connected with education ..	451	34	75
IX. Persons living on their income ..	1,495	1,172	784
X. Domestic service ..	4,241	6,763	1,595
XI. Insufficiently described occupations ..	20,158	4,687	233
XII. Unproductive ..	140	60	422

In Agriculture, the ratio among non-cultivating proprietors is naturally much higher (810) than among cultivating owners (250) or tenants (226). Agricultural labourers correctly show an actual excess of female workers. Women of the lower classes are engaged for field labour in large numbers, the harvesting of crops in particular being almost their monopoly. Under Industry, Textiles attract considerable numbers of females, but they are far in excess of males in the industries connected with cocoanut fibre. Thousands of women of the lower orders in the coastal taluks are engaged in these light and profitable pursuits which could be conveniently plied during their leisure intervals. The same remark applies to group 56 (basket makers etc.), the only difference being that it is not confined to the coastal taluks. The cottage industry of earthenware has almost as many women as men workers. It has already been remarked that rice pounding and husking are occupations pursued almost exclusively by women. Washing and cleaning and scavenging are other industries where they predominate. The presence of a few women among toddy drawers can only mean that their income is derived from toddy drawing, the actual work being performed by their paid agents or servants. Sub-class IV (Transport) naturally shows a very low ratio of the weaker sex, but Sub-class V (Trade) affords more scope for women in groups like 130 (dealers in sweetmeats etc.) and 131 (dairy products etc.). Public Force still retains its male sex, but Public Administration is no longer the close preserve of men though, as yet, the female element in it is very weak. In another decade we may expect from this Sub-class of occupation more tangible evidence of the progress of female education and the general awakening of women. Professions and Liberal Arts have been fairly overrun by the fair sex, the female ratio in groups 169 (registered medical practitioners etc., representing qualified physicians and surgeons trained in modern medical colleges and schools), 172 (midwives, nurses etc.), 174 (professors, teachers etc.) and 175 (clerks etc.) being particularly noteworthy. Domestic service naturally employs more women than men. It is to be observed that the sex ratio in the various Sub-classes and groups of occupation is in strict accordance not only with the peculiar social and economic conditions of this densely populated Malabar State, but also with the comparatively high level of education, and the position and freedom enjoyed by the women of Cochin.

Occupation	Working dependents		Proportion of females per 1,000 males
	Males	Females	
ALL OCCUPATIONS ..	7,974	139,351	17,476
Sub-class I. Exploitation of Animals and Vegetation ..	3,753	3,489	930
Group 6. a. Cultivating tenants ..	599	543	907
" 7. Agricultural labourers ..	1,085	2,411	2,222
" 27. Fishing and Pearling ..	120	170	1,417
Sub class III. Industry ..	1,386	6,070	4,380
Group 43. Cotton spinning, sizing and weaving ..	110	133	1,209
" 45. Rope, twine, string and other fibres ..	796	4,440	5,578
" 56. Basket makers and other industries etc..	51	779	15,275
Order II. Food Industries ..	29	245	8,448
" 12. Industries of dress and the toilet ..	65	210	3,231
Group 85. Washing and cleaning ..	28	148	5,286
Sub-class IV. Transport ..	120	10	83
" V. Trade ..	341	301	883
" X Domestic service ..	1,194	128,635	107,735

46. Subsidiary Tables I (b) and II (b) deal with the proportion, in the

Province or State	Proportion per cent of total earners having a subsidiary occupation
Travancore ..	33'3
Cochin ..	21'4
Madras ..	15'1
Mysore ..	10'3
Baroda ..	6'9

total population, of earners who have returned a subsidiary occupation ; and we find that, of the total earning population of 466,726 persons, 99,763 or 21'2 per cent have returned a subsidiary calling in addition to their principal occupation. The comparative statement in the margin shows the

Subsidiary occupations

Travancore has relatively a larger number of subsidiary earners. The figures for Mysore and Baroda are, however, very low. Perhaps the two West Coast States offer greater facilities for workers to pursue more than one occupation at a time. The numbers returned under Domestic service are also partly responsible for the higher proportion in Travancore and Cochin.

The statement given below shows the numbers and proportion of earners who follow each of the Sub-classes as their subsidiary occupation.

Sub-classes	Subsidiary earners Actual figures	Proportion per cent of all Sub-earners
I. Exploitation of Animals and Vegetation ..	3,753	930
III. Industry ..	1,386	4,380
IV. Transport ..	120	83
V. Trade ..	341	883
VI. Public Force ..	29	8,448
VII. Public Administration ..	65	3,231
VIII. Professions and Liberal Arts ..	28	5,286
IX. Persons living on their income ..	120	10
X. Domestic service ..	1,194	128,635
XI. Insufficiently described occupations ..	51	779
XII. Unproductive ..	51	779

Of the three important Sub-classes, Agriculture is naturally the most popular, and as many as 35·2 per cent of the subsidiary earners are engaged in this congenial pursuit. Industry and Trade also are seen to claim appreciable numbers.

Subsidiary occupations of agriculturists

		Number per mille of earners
Agriculturists having subsidiary occupations	..	281
Non-agriculturists having subsidiary occupations	..	161
Agriculturists with non-agricultural subsidiary occupations	..	207
Non-agriculturists with agricultural subsidiary occupations	..	72

by Sub-classes of occupation is their classification based on their principal occupation. For this purpose we shall divide the total earning population into two classes, the first showing agricultural, and the second non-agricultural, vocations as their principal source of income. There are 206,142 earners following order 1 (a), Cultivation, under Sub-class I as their chief occupation, and out of this number 57,850 persons representing 28·1 per

cent of the earners in the above order, and 58 per cent of the total number of subsidiary earners in the State, have returned a second occupation as a subsidiary source of their income. Of the earners in the remaining 54 orders (numbering 260,584 persons), only 41,913 or 16·1 per cent are seen to have more than one occupation. The proportion of subsidiary earners among agriculturists is thus higher than among non-agriculturists, but it must be remembered in this connection that the agriculturists who have non-agricultural subsidiary occupations number only 42,757, the rest (15,093) having returned one of the groups of their own order (1, [a], Cultivation,) as their subsidiary calling. When due allowance is made for this section among agricultural earners, there will be only 207 for every 1,000 earners of order 1 (a) having a non-agricultural subsidiary occupation. Among the non-agricultural earning population, the proportion of those who pursue agricultural callings as a subsidiary source of income is as low as 72 per 1,000.

The following table gives the distribution by occupation of subsidiary earners among agriculturists.

Sub-class		Agricultural earners (order 1 [a]) with subsidiary occupation	Number per cent in each Sub-class
ALL OCCUPATIONS	.. ..	57,850	
I. Exploitation of Animals and Vegetation	.. ..	15,724	27·2
II. Exploitation of Minerals	.. ..	44	·1
III. Industry	.. ..	6,048	10·5
IV. Transport	.. ..	1,145	2·0
V. Trade	.. ..	4,244	7·4
VI. Public Force	.. ..	14	..
VII. Public Administration	.. ..	182	·3
VIII. Professions and Liberal Arts	.. ..	1,212	2·1
IX. Persons living on their income	.. ..	771	1·3
X. Domestic services	.. ..	26,505	45·8
XI. Insufficiently described occupations	.. ..	1,824	3·2
XII. Unemployed	.. ..	37	·1

If Sub-classes I and X are omitted, there will remain but a fourth for all other occupations combined. In the circumstances it may not be wrong or unfair to conclude that the great majority of agricultural workers who have much more leisure on their hands than workers in other spheres are not making proper use of their spare time. They reveal a sad disinclination to take to subsidiary occupations for improving their economic condition. And their attitude seems to be characterised by a placid, but pathetic, contentment with their present lot, however unenviable it may be.

48. The extent to which different castes are retaining their traditional occupations or have taken to other pursuits will be seen from Imperial Table XI and Subsidiary Table V. The following extracts from the Census Report of 1901 will be found to be highly interesting and instructive in this connection. The searching and historical analysis of the whole subject and the fullness of its treatment justify the long quotation.

Occupation
by castes

“Occupation and Caste.—We have seen that caste has flourished most luxuriantly on this coast, and that the differentiation has been carried on with a degree of elaboration that has hardly any parallel elsewhere. Subsidiary Table XI has been compiled only for certain selected castes, but it reflects with sufficient clearness the practical economic life of the society and the partially occupational basis of caste, which we have traced to the double source of race and occupation. The ancient customs and institutions of the land subsisting with greater or less vitality, the various castes, as we have elsewhere shown, socially remain almost in the places assigned to them ages ago. In respect of occupations, few, if any, of the castes are now seen as being bound to any particular calling by which they live, nor were they perhaps at any time so exclusively bound. Interest in land, or some occupation or other connected with agriculture, has been a source of livelihood to most castes that have other traditional occupations. Besides being landlords, the different groups of Nambudris have most of them distinct functions to discharge, and tradition similarly assigns complex callings to several other castes. But as only a few families and individuals of a caste are so circumstanced, this fact of complex functions may be ignored, and we may confine our attention to the predominant occupation of a caste, assigned to it by tradition and generally implied in its current appellation.

The movement of the groups from their traditional moorings is regulated by a variety of circumstances, the most important of which is the supporting power of the occupations. The Nambudris or Malayali Hindu priestly class and the Ambalavasis or temple servants represent two communities, each divided into groups upon a system of religious functions, and owing to the continuance of these functions, such systems of occupations have had a prolonged existence. It is instructive in this connection to institute a comparison between the Nambudris and the Tamil Brahmans. The latter are found in almost all walks of life, having overflowed the limits of their traditional occupation in all available directions. These and the Konkani Brahmans form here, as do their brethren elsewhere, two prosperous communities full of enterprise and activity. They have indeed each gone through different social experiences and arrived at different practical conclusions, while the Nambudris, hampered by the traditions of the past, have yet to recognize that matters relating to economics are ‘a body of practical expedients to be amended from time to time’. As we have said elsewhere, they have not as yet begun to feel the pressure of material wants. But though their material existence has been so far agreeable and may not in the near future become insupportable, there are indications that it is gradually ceasing to be agreeable to the extent it used to be. Their economic existence is practically in a state of numbness and inactivity, and in other respects too, they present few of the characteristics of a progressive community. The faculties of this superior race have been so far of little practical use to the progress of the Malayalis as a nation in modern times, but, if, as is

yore, their energies had been diverted into proper channels, a sensible addition would have been made to the intellectual wealth of the Malayali community, which would have reacted with effect in the sphere of material advancement.

Recognition of function in relation to caste is least possible in the case of high caste Nayars. As a relic of former times, we find that the small force of Infantry (the Nayar Brigade) maintained by the State still goes by the name of the ancient military caste of Kerala. Aristocratic military leaders of the feudal ages, who then derived their income chiefly from landed property, all appear in an enfeebled state in these times of uninterrupted peace and tranquillity. Some of them are almost penniless, and while a few families keep up their ancient position, most of them have lost their prestige and influence. Besides the governing and military classes, there are among Nayars sub-castes of potters, weavers, oil-mongers, copper-smiths, etc. Not only are none of these castes found engaged in any of these industries, but they even consider it a disgrace to be known by their traditional callings. Hence it is only natural that they are not seen in great numbers under industrial and commercial groups. There are again some classes of Nayars who are to do personal services to the Nambudris or to their own community, but the tendency has been to discontinue these services and take to other and more respectable callings.

economical, no less than social, in order mainly to protect and preserve themselves from unnecessary contact with foreign populations. In a land with abundant natural resources and inhabited by classes competent to supply the material wants of man, they found it easy to arrange the economic life of the community just as they wished, and seem to have tried from the first to base the system on an invariable foundation. While they pursued the learned and artistic professions, and the Nayars were generally entrusted with the tasks of war and protection, other groups in the population already enumerated, the mechanics, the artisans, the immediate cultivators of the soil and others, supplied the different wants of society. The system became organized as a fully developed theocracy, 'the classes or castes maintaining the degree of division of labour, which had been reached in early periods', with the sacerdotal caste having the regulation of life in most of its departments. In a word, under special ethnographic and territorial conditions, a system of social economy was adopted carrying with it a notion of fixity and self-sufficiency. Though it settled the conditions of life, we know that the land was not for long let alone by foreigners, and consequently, notwithstanding the geographical isolation, articles from foreign parts began to come in from very early times, and steadily continued to pour in with the increased activity of immigration, which gradually tended to affect the economic basis of society. The wants of society outgrew what used to be supplied by indigenous resources and labour. Few arts and industries have however found their way from elsewhere and gained location here, nor has any caste ever risen to the situations called into existence by the changing order of things; on the other hand, there has been throughout a tendency to yield in the struggle for existence in economic matters, so that, instead of development, we notice successive phases of decline and deterioration in the pursuit of their respective industries by indigenous castes. They were perhaps destined to meet with this vicissitude from the first. The castes engaged in the immediate prosecution of industries were, as they still mainly are, destitute of intellectual culture, and naturally enough, the industries have remained in the crude and undeveloped state, in which they were in very early times. Moreover, as they have been pursued mostly by low castes, there has prevailed among the higher orders a contempt for such occupations. The Nambudris of early times might indeed be presumed to have given some thought to the theoretical study of industries, as they had in some measure to furnish the various classes with their traditional stock of conceptions to supply their own peculiar wants. But, in course of time, they have by degrees left off even that partial association with such occupations. Most of the orders immediately below them also have extended but a feeble hand of support to the labouring castes, who under a theocracy were naturally regarded more as means to the ends of society than as its members. After the decay of Brahman supremacy in political matters, feudalism, which took definite shape with the establishment of monarchy (that is, after the advent of the Perumals), also worked against the growth of freedom and collective life, by the government becoming practically vested in caste, class or local chieftains. In fact, it became grafted on to the caste system with its complicated fetters and restrictions, and tended to intensify the isolation of the groups and to perpetuate in particular the degradation of the lower orders. Whatever advantages caste in its relation to occupation might have had at a certain stage of development in giving regularity, certitude and tranquillity to society, it rendered the industries practically stagnant. As for feudalism, it no doubt suited the warlike circumstances of the times, but, when its historical function disappeared, the rank and file of the military orders did not direct their energies to industrial arts and commerce, for they regarded these as unworthy and demeaning. Nor could they, even if they had wished, have achieved much success, for the trade of the country, both internal and foreign, had long before fallen into the hands of foreigners, so that after the great political change, which marked the close of the 18th century, they concerned themselves with their ancient pursuit of agriculture, and became at the same time devoted aspirants to offices under the new *regime*. Thus, when feudalism died hard before the dawn of the last century, among the general body of the people social and economic ideas did not liberate themselves from its influence, or from caste fetters. The result has been that, of the three great spheres of human activity—agriculture, manufacture and commerce—agriculture has been

occupations in increasing numbers in favour of Public Administration and Professions and Liberal Arts. Their reluctance to take to manufacture and commerce has not yet been overcome, and hence their poor representation in other Sub-classes like Industry and Trade. It is doubtful whether toddy drawing and the industries connected with it alone gave work to all Iluva workmen even in ancient times. The numbers engaged in this calling form but a very small fraction of the earning population in the community. Even when agriculture too is included in their hereditary occupation—it is well known that the Iluvans took to agriculture from very early days—, only 38 per cent of the Iluva earners will be seen to be following their traditional vocation. The remaining workers are distributed in the other Sub-classes. A large proportion of the agricultural, industrial and general labour in the State is recruited from among the Iluvans.

51. The figures for the remaining castes reveal but little change. A few like the Vellalans, Velans, Pandarans, Kudumi Chettis and Kanakkans would appear to have drifted to a considerable distance from their old moorings, but most of them are so distributed in agricultural, industrial or general labour that we may well question the accuracy of the proportions shown against them.

52. Comparing the ratios of 1931 with those of 1911, we observe the remarkable fact that the changes of two eventful decades of modernisation in most spheres of our activities have not affected to any appreciable extent the traditional occupations of a large majority of communities, a fact which cannot but testify to the singular strength of the system of social economy instituted in ancient times to suit the then conditions of society. Of the 12 castes compared, 3 (the Arayans, Chakkans and Kusavans) actually show a higher proportion of earners following their hereditary occupation. The Veluttedans, Valans, Pulayans, Sambavans (Parayans) and Kammalans reveal a slight fall in the ratio, which may be ignored in view of the fact that the working dependents and subsidiary earners of 1931 are not included in the figures. The proportion in the remaining 4 castes has fallen perceptibly. We have already seen how the Velakkattalavans or barbers were affected by modern fashions. The primitive washing of the Velans is growing less popular every day, and the Velans' priestcraft and tonsorial skill too are much less in demand among the classes served by them of old. And it has already been explained how English education has affected the ratio of the Ambalavasis and how general labour has upset the figures for the Kanakkans.

53. The occupations of Indian Christians and Muslims deserve special notice. Neither of these communities is hampered by hereditary prejudices or predilections, and the result is seen in the economic progress of the two classes, and of the Indian Christians in particular. Imperial Table XI will show how this community is strongly represented in all the Sub-classes. As remarked in the third paragraph of the extract from the Census Report of 1901 quoted above, the Indian Christians compete with the Tamil Brahmans in quasi-commercial callings and lead the van in industrial occupations. Indigenous banking which was once the monopoly of the Tamil Brahmans has now passed mostly into the hands of Christians. The progress of higher education in the community has enabled them to compete successfully with others in Public Administration and Professions and Liberal Arts. The catholicity of Indian Christians in the choice of occupations, which has been rightly emphasised in previous Census Reports, is once more revealed by the occupation statistics of 1931. The Muslims are well represented in industrial and commercial pursuits and appear to be economically sound. But their representation in intellectual

Occupations
of Indian
Christians
and Muslims

callings is poor owing to a general disinclination to take to literary pursuits, which characterised the community till very recent times.

ORGANIZED
INDUSTRIES

54. Before concluding this chapter, the figures compiled from the returns for organized industries recorded in column 12 of the schedule may be briefly reviewed. It was remarked in paragraph 5 above that these statistics did not truly represent the growth of organized industries in the State. According to the instructions issued to the census staff, any organized concern employing at least 4 persons was to be returned, but it is clear from the available figures that even more ambitious concerns have been omitted, apparently because the instructions were not properly understood. A few instances of short returns may be cited from State Table V embodying the statistics collected from column 12. There are 1,537 persons engaged in the cultivation of tea in group 15 of Sub-class I in Imperial Table X; but we find only a smaller number recorded under tea plantations in State Table V. The fish-curing yards at Narakkal employ considerable numbers, but only 2 persons are seen under this head in the State Table. That the figures for soda water factories are simply ridiculous will be testified to by any one acquainted in the least with local conditions. Tobacco, snuff, bidi and cigarette factories, tailoring works, motor transport, tramways and motor and steam boats are other items that furnish instances of short returns. It is also noteworthy that no figures have been recorded in Sub-class V (Trade).

55. The basis of the returns in 1931 being different from that of 1921, comparison with the figures of 1921 will serve no useful purpose. The statistics collected in the State Table will at best give an idea of some of the important reported industries in the State and the lines of possible development in the future. The subject is treated in Part II of this chapter, which Mr. V. K. Arupathi Menon, M. A., B. Com., Superintendent of the Government Trade, and Mr. Tucker, I.A.S. kindly contributed.

CHAPTER VIII.—OCCUPATION.—PART II.—INDUSTRIES AND INDUSTRIAL RESOURCES.

[Contributed by Mr. V. K. Achyutha Menon, M. A., B. Com.,
Superintendent, Government Trades School, Trichur.]

THE problem of industrial development in Cochin does not differ materially from the same problem as it has presented itself in other parts of India. During the period succeeding the Industrial Commission Report (1916—18), when the British Provinces and some of the Indian States initiated an era of industrial development by their active participation in industrial ventures, and by extending State help to industries started by private enterprise, Cochin also took stock of her industrial resources and adopted various measures for their development. Thus the Government of the State directly undertook some pioneering work in this field not only by offering financial assistance to private enterprises but also by taking a proprietary interest in industrial concerns.

State and industries

2. The Government Stoneware Works at Chalakkudi and the Cochin Tanneries, Limited, owed their origin to this new policy. Of these the former is a purely Government concern which is yet to emerge out of the experimental stage, while a substantial portion of the capital for the Tanneries has been subscribed by the Government. It is however unfortunate that this concern had to stop work when it had carried on manufacture for about a year and a half only (1923—1924). The following remarks, among others, of Mr. Guthrie, sometime Principal of the Leather Trade Institute, Madras, who studied the question on the spot, will be pertinent in this connection: "Considering all things I think it is good business for the Cochin Durbar who are the chief share-holders of the company to increase their advance to the company so as to make it possible for regular work to be carried on in the tannery. If this advance is not made I see nothing for it but to wind up the company."

Government Stoneware Factory and the Cochin Tanneries, Limited

3. At the end of August 1930—31, there were 202 joint stock companies registered in Cochin and 12 companies registered outside, working in the State. The aggregate paid-up capital of the 202 companies was Rs. 41,67,824. Only 8 of these companies are manufacturing concerns. Evidently investment of savings in large scale industries is not popular. What little confidence the people had in industrial concerns has been rudely shaken, because the shareholders of certain joint stock companies, for the shares of which there was a real scramble to begin with, have found that their realisations fell very far short of their expectations. It is uphill task to restore the lost confidence. One principle which, however, promoters may learn with advantage from experience of company promotion in Cochin is to expand from small beginnings. Another feature to be noted in this connection is that joint stock ventures are here taking a communal turn as a result of which industrial and business concerns are either individual enterprises or joint stock companies completely managed and financed by one community. This is hardly desirable and it is to be hoped that it will soon disappear in the light of a broad outlook or spirit of 'State development.'

Industrial finance: Joint stock companies

4. Cochin cannot be said to be underbanked. Of the 202 companies registered in the State, 162 were banking institutions. Besides, banks registered in British India and Travancore have opened branches in the State and there are also indigenous money lending concerns. But they are all commercial banks and do not provide finance for block capital for industries. The registered banks

Banks.

of the State fail even to provide working capital apparently, because they are not conversant with the financial side of industries in general.

5. It may not be out of place to refer here to a question of considerable importance which affects the credit structure of the State. 'Banks have an influence on the economic life of the people as they are repositories of cash resources of all classes of individuals and institutions.' Of late there has been a 'rapid' increase in the number of joint stock banks in the State. Whether this growth is healthy and the institutions are sound cannot but require the most careful examination; and, in the interests of the public, legislation for regulating banking business, on the lines recommended by the Indian Central Banking Enquiry Committee in its report, may have to be introduced sooner or later.

6. To return to our point, banks in the State justifiably refuse to provide industrial finance. Joint stock companies are yet to get popular. And there is want of initial capital which has stood in the way of the development of industries in the State. To remove this difficulty at least in part, the Government have been extending State aid by the grant of industrial loans, and loans to the extent of about six lakhs of rupees have been disbursed to different industrial concerns. A system of rules to regulate such aid is yet to be framed and the loans are now being granted on the merits of individual applications. The question of liberal and organized financial assistance is under consideration. A State Aid to Industries Act may be placed in the Statute Book at no distant date.

It was realised that it would be more profitable if the activities of the several departments were co-ordinated. The Industrial Advisory Board remedied this defect to some extent. But a wider organization with a larger sphere of activity was considered desirable and an Economic Development Committee was constituted in 1926 to formulate suggestions for the improvement of the economic resources of the State.

10. The coast line of the State (35 miles in length) is unbroken and near the shore water is shallow. Hence steamers which touched the ports of the State had to lie at anchor in open roadsteads about two and a half miles away from the coast. During the south-west monsoon from the end of May until the middle of August even this was impossible because of the heavy seas, and shipping was almost at a standstill. The few steamers that came in during the period took refuge in the smooth water anchorage known as the Narakkal mud banks, a geological formation of mud and oil, which, by the action of oil on water, keep the waters smooth.

11. Cochin, 90 miles south of Calicut, is the most important port between Bombay and Colombo. It is nearer to Aden and Durban than Bombay, and is the natural outlet for South India. A full development of these natural facilities should ensure a very great increase in her trade. Between Cochin and Ernakulam is a stretch of backwaters connected to the sea by a natural opening and capable of developing into a first class harbour safe at all seasons of the year for ocean-going steamers. But before steamers could enter this inner harbour the bar at the opening had to be removed and the backwaters made sufficiently deep for them. This in fact comprised the initial stages of the present development of the Cochin harbour*. The scheme assumed practical shape in 1920—22 when successful experimental dredging of the outer bar was conducted. Regular dredging was then started and a deep channel 540 feet wide and 34 feet deep at low water was dredged out. By 1928 it was possible for steamers to enter the inner harbour. The spoils of the dredgings have been utilised for the reclamation of a considerable area from the backwaters. The fourth stage of the harbour development recently sanctioned involves further improvements such as the construction of wharves, jetties, warehouses, etc., in the reclaimed area, and the extension of the railway from the mainland right up to the wharves. To facilitate railway transport, work has already been started for the conversion of the metre-gauge Shoranur-Ernakulam railway into a broad-gauge one. The number of steamers that cleared the port in 1913—14 was 1,211 with an aggregate tonnage of 834,213. In 1928—29 when the inner harbour was open for ocean traffic, the number of ships that cleared the port was 1,146 with an aggregate tonnage of 1,194,512. In 1950—51, the latest year for which figures are available, it was 1,066 and 1,385,355 respectively. These figures are significant. One notices a decrease in the number of steamers that clear the port; but their aggregate tonnage is seen to be on the increase in spite of the existing depression. This emphasises a principle of the economics of marine navigation that, provided there are better facilities, big steamers are more than small ones.

years, the quantity of certain selected commodities that enter into the sea-borne trade of Cochin are instructive.* The selected commodities will show that organized effort may tend to increase our exports and reduce our imports.

EXPORTS

Commodity		Year				
		1925—26	1926—27	1927—28	1928—29	1929—30
Coffee	cwt. ..	799	101	461	2,703	108
Coir (unmanufactured)	cwt. ..	406	360	814	2,222	515
Coir (manufactured)	tons ..	31,943	29,342	32,176	33,501	31,938
Nux-vomica	cwt. ..	10,500	17,966	15,550	13,357	14,464
Dye and tanning substances	cwt. ..	5,028	1 182	4,423	4,747	5,173
Oils essential—Lemongrass	lbs. ..	545,212	560,246	630,541	813,461	632,552
Oils vegetable—cocoanut	cwt. ..	283,251	396,126	299,918	312,257	372,680
Do Others	cwt. ..	14,764	24,236	22,182	12,448	4,628
Oilcakes	tons ..	9,425	12,899	8,993	10,726	12,507
Rubber	lbs. ..	8,066,861	6,872,133	8,506,410	9,251,674	9,068,598
Spices	cwt. ..	34,763	27,136	52,093	30,118	36,761
Tea	lbs. ..	11 549,029	11,545,923	14,037,978	17,416,121	17,984,874
Wood and timber	c. tons ..	735	2,254	1,939	1,540	1,130
Cordage and ropes of vegetable fibres	cwt. ..	66,122	65,043	58,426	64,255	64,061
Hemp (raw)	cwt. ..	2,681	3,347	1,583	1,426	2,600

IMPORTS

Commodity		Year				
		1925—26	1926—27	1927—28	1928—29	1929—30
Cement	tons ..	1,472	1,728	2,509	3,253	2,556
Machinery and Millwork (value)	Rs. ..	3,29,317	2,95,268	15,72,504	6,22,291	4,17,038
Manures	tons ..	1,654	1,745	3,029	4,157	3,039
Paper and paste board (value)	Rs. ..	2,92,540	3,14,769	2,59,454	3,56,759	3,96,250
Soap	cwt. ..	4,710	4,809	5,025	6,320	7,881
Stationery (except paper) (value)	Rs. ..	1,14,487	72,077	53,225	1,17,382	1,28,498
Textiles (twist and yarn)	lbs. ..	30,400	800	3,000	4,593	20,708
Textiles (piecegoods)	yds. ..	4,807,939	7,184,247	6,682,832	6,845,984	12,291,569
Paddy (rice in husk)	tons ..	56,741	37,983	54,628	63,786	66,356
Rice (not in husk)	tons ..	153,898	166,643	137,001	126,818	121,957
Gums and resins	cwt. ..	8,954	10,300	6,979	4,965	4,372
Matches	gross of boxes ..	179,800	177,550	227,510	204,775	378,060
Mineral oil—Kerosene	galls. ..	6,753,672	6,790,861	7,833,453	3,933,058	8,006,819
Oil—vegetable	cat. ..	541	1,986	2,571	2,581	931

* The figures have been taken from "Imports and Exports at each principal port of the Presidency of Malabar", 1925—26 to 1929—30.

The following explanation may be helpful in this connection:

(a) Travancore and British Malabar have a considerable share in the trade of Cochin port; but this does not detract from the value of the figures in so far as they apply to Cochin, because all the three regions present the same trade features. It is not possible to get separate figures for this State only. This fact has to be borne in mind whenever reference is made to the sea-borne trade figures of Cochin.

(b) A careful study of the figures will show that the depression in trade has not led to any appreciable fall in the figures for individual commodities given in the statements. Indeed some of the items are seen to have registered an actual increase. This goes to prove that the trade demand of Cochin port is inelastic as it deals more in necessities than in luxuries.

13. Till the middle of the last century there were no good roads in the State and inland trade was carried on almost entirely by backwaters and rivers and connecting canals. There are 120 miles of these waterways extending from far off Ponnani in the north to distant Trivandrum in the south. They provided excellent means of transport for conveying the commodities of the interior to the ports and thus contributed to the early economic development of the State. With the coming in of the 'road mania' the canals began to be neglected, though even to-day a considerable amount of traffic passes through them.

Transport:
waterways

14. It was in the forties of the last century that a vigorous policy of road and bridge construction was inaugurated in the State. Ever since the Government have paid the closest attention to the question of the building and improvement of roads, and miles of roads have been opened from time to time. To-day the State is well served with a net-work of good metalled roads of which about 500 miles are maintained by the Public Works department and the four municipalities, and about 600 miles by the 86 Village Panchayats. Within the last five or six years there has been an astonishing growth in motor traffic and this finds its way into almost all the villages of the State. This has once again necessitated the construction of numerous bridges and the maintenance of the roads in good condition. The Panchayat roads are for the most part unmetalled, but they allow motor traffic. Recently a permanent Road Board of officials and non-officials has been constituted to study the question of roads and their useful extension.

Roads

15. The Cochin State Railway is a metre-gauge line running for 65 miles from Shoranur to Ernakulam. It is completely owned by the State, but it is managed by the South Indian Railway Company, Limited, under an agreement. The State's share of profits on its working has been increasing and in recent years it has been paying a return of 7 to 8 per cent on the capital investment of about 76 lakhs of rupees. We have already seen that the line is being converted into a broad-gauge one in connection with the development of the Cochin harbour. There are other schemes also of railway extension in the interior under Government consideration.

Railway

16. The chief means of transport for working the forests were elephant labour, pack bullocks, carting, floating and rafting. These could not give access to some of the thick virgin-forest regions where the extractable quantity of timber was found out by a survey to be enormous. Accordingly the scheme of constructing a Forest Tramway was put through and it was opened for traffic in 1905. The Cochin State Forest Tramway is 52 miles in length and covers about 128 square miles of forest area. By its means large quantities of valuable species of timber are being extracted and transported to the ports in the State.

and sold there to the best advantage. The extension of the line to the British Anamalai hills may further strengthen the port of Cochin as the principal outlet for the rubber, tea and timber of the hinterland.

Power resources

17. Wood serves as the main fuel supply for all the steam engines working in the State. It is only the railway that has replaced it by coal. The lower calorific value of wood fuel is, however, compensated for by its comparative cheapness. It is possible that the harbour improvements would make the transport of coal into Cochin cheap. In that case wood fuel is not unlikely to be confined to household use in the future. Even otherwise the world tendency to replace wood and coal by the more economic and convenient oil-fuel has affected Cochin also, which accordingly has begun to show a preference for oil engines.

Hydro-electricity

18. There is one other potential source of power which, if fully developed, could make it very cheap in the State. The physical features and rainfall condition of the State are such that there are waterfalls in the Chalakkudi river which can be profitably harnessed to generate electric power. Up on the hills 30 miles from Chalakkudi station on the Cochin Railway are the waterfalls of Poringalkuttu, a fall of about 500 feet, which can generate without storage some 3,500 horse power. The project was investigated in detail by experts 15 years ago and again during the last year and a regular scheme complete with sketches and estimates has been placed in the hands of the Government. If the necessary finances are forthcoming, it can be launched immediately. A survey of the existing load market has shown that it can be put on a profitable working basis as soon as power is made available.

Forests and forest products

19. Fully exposed to the force of the Arbaian sea branch of the south-west monsoon, the State has a normal rainfall of 117·8". Precipitation increases in intensity as we proceed towards the ghat area in the east which supports a thick growth of luxuriant natural vegetation. This constitutes the forests of the State, an extent of 582·25 square miles (about 39 per cent of the total area of the State). In the first decade of the present century the forests represented about 43 per cent of the total area. It is evident that the forests are being cleared for cultivation purposes under the pressure of increasing population.

Timber

20. The forests abound in such valuable timbers as teak, rose-wood and ebony and common jungle woods like *irul* (*Xylia dolabriformis*), *vedan korna* (*Bignomia xylocarpa*), *kunni vaka* (*Albizza odoratissima*) and many other well-known timbers. There are innumerable species awaiting further exploitation. The total outturn of timber during the period August 1930—31 was 27,975 candis of 12 $\frac{1}{2}$ cubic feet each. In addition a quantity of 4,500 tons of fuel was also removed. Teak wood and rose wood are established timbers and costly. Jungle wood on the other hand is comparatively cheap because of its supposed inferiority, though it is being used as a useful substitute for teak for furniture and house-building purposes. Wood technologists are demonstrating that by chemical treatment jungle wood could be used for all kinds of structural work. In the light of this new process the rich supply of jungle wood in the State Forests is likely to prove a source of growing industrial wealth.

Minor forest produce

21. Minor forest produce like cardamom, honey, bees-wax, nux vomica, etc., worth thousands of rupees, are being removed from the State forests every year. A scientific survey of the forests may perhaps bring into economic importance many minor products that are now being wasted, because they are but imperfectly known.

Soft wood for match making is known to exist in the State forests. There are two match factories in Trichur employing on an average 400 persons daily in addition to finding part time occupation on a piece-work system for scores of families employed in making the empty boxes. The two factories are between them producing about 90,000 gross of match boxes annually, and protected by a heavy import duty there is scope for further expansion. Thousands of gross of boxes are being imported into the State every year while the local matches are finding a market in the dry regions of the Madras Presidency. The factories should be improved to produce matches that can stand the most moist days of the monsoon months, before they can find a local market. The most common timbers used at present are *poola* (*Bombax malabaricum*) and *elavu* (*Eriodendron anfractuosum*) while there are other varieties which could be chosen with equal success. The most suitable timber has to be experimented upon and its production concentrated in regular plantations. Match manu-
facture

22. Bamboo pulp after exhaustive experiments has been found to be equal to wood pulp for paper manufacture. The strength of bamboo paper has been tested and found to be actually greater than that of paper made out of *sabai* grass, the most common raw material used in North Indian paper factories. Bamboos grow in plenty in our forests and two to three lakhs of these are being cut and removed from the forests annually. In 1930—31 Cochin imported 34,491 cwts. of paper and paste-board valued at Rs. 1,91,151*. When the contemplated hydro-electric scheme materialises, the possibilities of a paper factory seem to deserve special investigation. Paper manu-
facture

23. Rainfall in Cochin is not only heavy but regular as to time and quantity. The net area sown in the State is 507,836** acres, representing about 53 per cent of the total area. The following statement gives a general idea of the area under some of the important crops which supply most of the raw materials for the industries of the State. Agricultural
products

Rice	307,434	acres.
Millets and Ragi	7,699	„
Pulses and other food grains	46,600	„
Cocconut	47,986	„
Ground-nut	16,571	„
Other oil seeds	10,668	„
Sugar-cane	682	„
Fruit and vegetables including root crops	74,287	„

The State is not at all self-sufficient regarding its food products. In 1930—31, 56,486 tons of unhusked paddy valued at Rs. 36,05,332 and 183,206 tons of rice (husked), the staple food of the State, valued at Rs. 1,76,54,331 were imported into the port of Cochin in addition to 27,954 tons of other grains valued at Rs. 41,71,856. During the same period Calicut and Aleppy imported 60,605 and 25,147 tons of rice respectively and it might therefore be assumed that a considerable proportion of the imports into Cochin was for State use. This leaves out of account the large quantity of paddy and rice imported by road. It was during the war-period when imports suffered that the problem of food scarcity was brought home to the State and, as stated in Chapter I, all possible measures are being adopted to increase the area under cultivation. The

* The quantity imported by rail is not included here.

** These statistics refer to 1927—28 and are taken from the Agricultural statistics of India, Part II issued by the department of Commercial Intelligence and Statistics, India. The total area under occupation and cultivation in 1930—31 was 508,337 acres.

present international position of agriculture is one of over-production and fall in the price of commodities. When cheap foreign grains are flooding the market, it is not worth while for Cochin to be self-sufficient. Further the census returns show that, of the total population, 247,000 persons are directly employed on land. In other words there is one person to every 2.5 acres of cultivated land. When compared with 1921, there is to be noted a decrease in the area of the average individual holdings. Land for cultivation is limited in the State; and there is therefore a limit to the extent to which agriculture can afford to absorb increasing numbers of workmen. The adoption of intensive and improved methods of cultivation may ease the situation to a certain extent; and the raising of suitable raw materials for the building up of small industries in agricultural villages, which will give subsidiary occupation to agriculturists, and thus partly alleviate the evils of over-crowding, will also be a move in the right direction.

Census statistics

24. Trade and Industries in Cochin are getting organized. We have seen that in 1930—31 there were 214 joint stock companies working in the State. Of these 8 are industrial concerns. In addition there are 96 factories* that come under the Factory Regulation. There are no official statistics available, showing the number of operatives employed in them. According to certain figures supplied by the Inspector of Factories, the total number of persons employed in 67 of the 104 factories is seen to be about 10,000. If the remaining 37 factories also are taken into consideration, the number employed in organized industries of the regulated factory type only should be much more than that returned at the census. In addition there are the joint stock trading concerns and small unregulated factories, which for census purposes are all organized. As such it does not pay us to study the census figures for organized industries as they cannot give us a helping lead. The fact is occupational analysis in census returns is on the most restricted scale and only tendencies of a very general character could be indicated. Even this is made difficult as there are no official statistics to act as checks. But the very increase in numbers is striking. At the end of the intercensal period the population of the State has increased by 23 per cent. There are 187,371 more earners and working dependents in 1931 than actual workers in 1921 and the decade has had to find increased occupational accommodation for these additional numbers. How this new demand as represented by the increased population has been met by the different occupations is fully explained in Part I of this chapter. We have only to observe that the decade has registered an absolute decrease in the number employed in industries which is for the most part explained by the transition from the domestic to the factory system of production, which always throws out of adjustment a number of cottage workers. Even this has a redeeming feature in that most of those thus displaced are women. But woman 'wage-earner' as distinct from woman 'home-worker' is assuming importance in the State. There is also acute unemployment among the educated middle classes. And the remedy that suggests itself to provide means of living for the increasing numbers is rapid industrialisation by the multiplication of factories and industrial establishments.

25. Having considered the more important factors on which the development of industries in general depends, we may broadly review the present condition of industries in the State.

* These include 23 limited liability joint stock companies and are therefore not included in the 214 joint stock companies mentioned above.

Organized industries: coconut oil pressing

Cocoanut oil pressing is an important organized industry. The coastal taluks of Cochin, with a well distributed rainfall and their sandy soil containing plenty of decayed vegetable matter, are particularly suitable for the growth of the cocoanut palm. The dry kernal of the nut gives an oil which is edible and at the same time suitable for making soaps and margarine. The increasing demand for the oil and the consequent increased prices have stimulated the activity of the people in planting trees and in expressing oil.* Malabar *copra* (dried kernal of the cocoanut) in general yields a high quality oil and, under the trade name of 'Cochin oil', it has always commanded a good price in the world's markets. Oil pressing was a cottage industry from time immemorial. But the heavy demand for the oil has been displacing the country *chucks* by mills worked by power, of which there are 13 oil mills and 8 combined rice and oil mills. In 1930—31 ten of the mills are reported to have produced about 3½ million gallons of oil. The total export of oil during the same period from the port of Cochin was 4,441,156 gallons valued at Rs. 68,81,189. During the last decade the highest figure of Rs. 1,54,99,596 was reached in 1921—22. The decrease noted in the value of exports is solely due to fall in price. Cochin mills depend for their raw material on the State production as well as imports from Travancore. In 1907 the Travancore Government imposed a heavy export duty on *copra*. At the same time there was an increasing export of *copra* to the continental countries of Europe from Cochin. And the Cochin mills received a set back. In fact several mills were transferred to Travancore. During the closing years of the last decade the export of *copra* from Cochin was hardly anything. In 1930—31 it was only 46 tons valued at Rs. 8,826. On the other hand the low prices prevailing in Ceylon have made it possible for oil-millers in Cochin to import Ceylon *copra*. There is no knowing whether these tendencies will continue. The mills with the exception of the Tatas are comparatively small concerns and they are following an individualistic policy. By a system of 'rationalisation' the industry can be put on a more profitable basis.

26. *Poonac* or oilcake is also an important item of export. 10,665 tons of this article valued at Rs. 8,57,508 was exported from the port of Cochin in 1930—31. This is the lowest figure for the last ten years. Evidently the depression has affected this trade. The largest quantity exported during the decade was in 1922—23 when *poonac* valued at Rs. 22,21,438 was shipped from the port of Cochin.

Oilcake

27. Some of the mills have also taken to other oil seeds like *marowtti*, castor, gingelly, etc. Gingelly is cultivated as a second crop in single crop wet lands. The cultivation of gingelly and the extraction of its oil on a scale which is more extensive than the present cannot but be profitable since gingelly oil has a local demand and thousands of maunds of it are being imported annually into the State.

Other oils

28. Malabar has almost the monopoly for lemon-grass (*Andropogon Schoenanthus*) oil which is largely in demand in Europe and America for the manufacture of soaps and scents. From the port of Cochin a quantity of 41,886 gallons of this oil valued at Rs. 5,25,512 was exported in 1930—31. The contribution of this State towards the trade is quite insignificant. Lemon-grass is growing wild in our forests. Its regular cultivation and the organized production of oil from it will be profitable industries. But nothing could be done immediately as there is a heavy slump in this trade.

Lemon-grass oil

29. The different oils expressed in the State can serve as raw materials for the manufacture of soaps. The Tatas have already taken to this industry

Soap

* The present depression has seriously affected this industry, and several oil mills have been temporarily closed down.

and their soaps have begun to command markets. There are a few other small soap-works also doing unorganized business. In spite of this we find that there is actually an increasing import of this toilet necessity into Cochin. This chemical industry deserves to be organized on a sound basis since both the raw materials and the market are at hand.

Coir manu-
facture

30. Coir is the fibre extracted from the husk that encloses the cocoanut. The extraction of this fibre and the preparation of coir yarn have been essential Cochin industries as far back as can be traced. The husk is soaked in water for about 6 to 12 months and the fibre is beaten out by hand. The 'retting' that is necessary localises the industry in the coastal regions, though in the interior tracts unsoaked fibre which is inferior to the soaked in strength and colour is prepared. Europe was a market for unmanufactured coir; but with the increase in the manufacture of coir in Cochin and Travancore export of fibre has been decreasing. At the same time exports of manufactured coir are on the increase. In 1930—31 manufactured coir, including yarn, mats and matting, weighing 539,480 cwts. and valued at Rs. 86,34,681, was exported from Cochin. The highest value of export during the last decade was in 1921—22 when manufactured coir worth Rs. 1,15,37,502 was shipped from the port. The large decrease in the value of export is due to the fall in the price of the commodity.

During the same period a quantity of 51,484 cwts. of cordage and rope also was exported. Most of this goes to the other Indian ports and the average quantity of export has been kept up. It may do well to tap foreign markets for these articles as coir ropes are found to possess good wearing qualities in water. The manufacture of coir has always been a domestic occupation in the coastal districts. With the increasing demand for coir products factories are springing up and there are six of them in operation to-day.

Other fibres

31. There are many other fibrous plants growing wild in the State, out of which ropes of varying thickness, intensity and strength and mats and mattings are being manufactured. In 1930—31, 570,842 square yards of such mats and mattings were shipped from the port of Cochin. Hemp is grown in the State but its fibre is now used only to provide warp for grass mats. *Vakka* (*Sterculia villosa*) gives a stout and strong rope. Wild in the plains and forests grows the sedge grass (*Cyperus corimbosus*) with which are made mats of excellent quality for every day use and as cheap substitutes for carpets (the ordinary size being 6" x 3"). Their prices range from a few annas to twenty-five rupees or even more. Mats of any and every kind of design are worked out of the grass by the Kakkalans, a sort of gypsies of the State, of whom there are 732.

Similarly mats made out of the screw-pine leaves (*Pandanus odoratisimus*) are also meeting household and coarse packing requirements. The manufacture of these mats is now a cottage industry and those engaged in the pursuit are doing things off and on according to their convenience. There is a market for these articles, if they could be supplied in a business-like fashion. Private capitalists would do well to open small factories to collect weavers of these mats and thus organize the trade.

Cotton wea-
ving

32. One other vegetable fibre, which the soil and heavy rainfall of the State do not permit of successful cultivation, but on which an industry has grown up, deserves special mention. As in other parts of India, so here also cotton weaving has been a hereditary occupation, the castes in Cochin engaged in this trade being chiefly the Chaliyans, Kaikolans and Chedars (Devangans of the Caste Table), together numbering about 9,000. The importance of the industry in the economy of the State is very much of a local character. It must be said to the credit of the weavers that in the manufacture of certain varieties

of cloth favoured by the local people they stand unrivalled, but when it comes to cloth in competition with that manufactured in power mills they must acknowledge defeat. The present "Buy Indian" mentality is an opportunity to organize them as well as those engaged in other industries. It is a happy sign of the times that, under the *Swadesi* stimulus, small weaving factories equipped with improved appliances are being opened by enterprising private individuals. There is also one large scale factory, the Sitaram Spinning and Weaving Mills, Limited, Trichur, equipped with up-to-date machineries and employing on an average 1,300 persons a day. Their total production of cloth in 1931—32 was 7,471,279 yards. That there is scope for the expansion of this industry in the State is evidenced by the large import of cheap mill made cloth. A quantity of 13,207,091 yards of piece-goods valued at Rs. 65,33,963 was landed at the port of Cochin in 1930—31. Most of this belongs to the coasting trade, though it is noteworthy that the import of foreign cloth into Cochin is increasing while other Indian ports are recording a decrease.

33. The Chakkiliyans and Tolkollans who together number more than 2,400 at the present census follow leather industry as their traditional occupation. Of late, however, enterprising Christians, Muslims and Jews have been organizing small workshops for the manufacture of sandals, slippers, boots, shoes, suit-cases, brief-bags, irrigation buckets, etc. There are several of these shops employing a dozen or more workmen in the important towns of the State, and it is estimated that the quantity of tanned hides and skins consumed by them is between 4 and 5 thousand cwts. annually. This is now imported from outside, while the raw hides and skins available in the State are collected and exported by small dealers. There is therefore scope for a successful tannery in Cochin, though past attempts have been failures. Thus a small concern started at Trichur in 1904 failed because of bad management and lack of technical knowledge; and we have seen from paragraph 2 above that the ambitious project of the Cochin Tanneries, Limited, shared the same fate. Here the best part of the capital was locked up in land and buildings and plant and machinery, so much so that the company had not even the minimum necessary working capital when work was to be started. Even now it is not perhaps too late to begin work on a small scale and carry the project to ultimate success as Mr. Guthrie has suggested.

Leather
industry

34. The geology of the State is such that it provides materials for building purposes and for the successful conduct of a ceramic industry. This has been a cottage industry with the hereditary potters (Kusavans and Odans), of whom there are about 4,800 in the State. They supply common earthen vessels for the domestic use of the poorer classes. Cheap metal-ware is rapidly displacing earthen-ware and hence this industry is on the decline.

Ceramic
industry

The red clay deposits in certain parts of the State have been tested and found to be highly suitable for the manufacture of bricks, terracottah and tiles, and an expanding industry in the manufacture of tiles and bricks has already been built up. There are at present 34 brick and tile factories in the State and this industry has accordingly been completely taken out of the potters' hands. Correct figures showing the output of these factories are not available, but about 21 of them, together employing a 1,000 labourers, are known to have manufactured 8,646,600 tiles and bricks in 1930-31. If the outturn of the other 12 factories also are included, the total must exceed 10 millions. These tiles and bricks are very much in demand in the State and the supply is also sufficient to meet in part the requirements of South Malabar, Travancore and some of the eastern districts of the Madras Presidency.

The economic occurrence of various kinds of raw material for a ceramic industry in the State has not yet been fully ascertained. The Government Stoneware Factory at Chalakkudi was started with the object of manufacturing glazed wares. The factory did not succeed in this particular line and now it is making minton tiles, drainage pipes, firebricks and vitrified stable-bricks; which compare very favourably with similar articles of standard specification. Some experts opine that for the particular variety of glazed wares, for which the factory was opened, the necessary raw materials do not occur in the State. In the circumstances a survey of them seems essential.

Building Industries

35. Interested promoters are very sanguine about a cement factory in the State. We are importing about 5,000 tons of portland cement a year, about half of which comes from abroad and the other half from Indian cement factories. As we have no successful cement works in Southern India, the prospects of a cement factory in Cochin are worth investigation. Shells are gathered in large quantities from the backwaters and they are burnt in lime-kilns to supply cement for pointing and plastering.

Laterite which is peculiar to Malabar and which is particularly suitable for building purposes is used for the masonry work of all substantial structures. Likewise granite is used for the foundations of buildings, for walls, road-metalting and the preparation of concrete. The quarrying of laterite and granite is thus an industry of importance which supports considerable numbers.

Plantation Industries

36. The Malabar coast below the Western Ghats has climatic conditions and surface features favourable for the cultivation of coffee, tea and rubber. Plantations of these are growing in importance in the State. The Nelliampathi hills attracted foreign capitalists from early times as a suitable area for coffee cultivation, and between the years 1862 and 1870 about 9,470 acres were leased out to various companies and private individuals. Most of the coffee is exported, and owing to want of transport facilities, the acreage under cultivation has been decreasing and to-day there are only about 6,000 acres under coffee. The Nelliampathi ghat road recently opened is likely to overcome transport difficulties, and it may have a happy reaction in increasing the acreage under coffee and tea (for tea is displacing coffee to a certain extent). Rubber among plantation industries has the greatest acreage to-day. The first rubber plantation was started in 1905 in Palapilli hills. Ever since the number of plantations has been increasing and to-day there are seven of them with an aggregate area of about 10,000 acres. In 1930—31, 8,462,303 lbs. of raw rubber valued at Rs. 51,41,690 was exported from Cochin. The highest figures during the last decade were reached in 1925—26, when 8,066,861 lbs. of rubber valued at Rs. 1,03,83,349 was exported. The difference between the two sets of figures is remarkable and it gives an idea of the extent to which the price of rubber has fallen. As a result there has been a set back in the production of rubber and the factories are busy getting inactive. The prices are so low that they do not meet the cost of production, not to speak of interest on capital and profit.

Metal Industries

37. The growth of factories equipped with machineries worked by power has necessitated the import of machinery and mill-work. This has been an expanding import commodity, and the depression is responsible for the low value of imports in 1930—31, which amounted to Rs. 2,94,730 only. But the import of iron and steel as raw materials for the manufacture of spare parts is not encouraging. There are a few foundries in Trichur and Mattancheri, but they cannot cope with the existing demand. The increase in motor traffic and the development of the harbour are sure to call for the services of more and better equipped foundries and smithy shops than there are to-day.

Metal industries remind us of Moosaris, the hereditary bell-metal workers of Cochin. There are about 1,500 of them in the State. They make all kinds of vessels, from 'a tiny cup to a cauldron thirty feet in diameter and weighing 10 hundred weights' and lamps, bells, etc. Though the methods employed by them are old-fashioned, the articles turned out are of the best quality. A search of old aristocratic family houses will bring to light from the 'rubbish heap' precious jewels of the Moosaris' art like bell-metal mirrors of the highest polish and beautiful images of every description. A few small factories for the manufacture and sale of bell-metal articles opened at convenient centres and worked on improved methods would surely succeed financially. Cheap aluminium wares have affected the Moosaris' trade very adversely. Sheet metal work they can pursue with advantage. It is pertinent to note here that the bell-metal workers of Katavalloor in Talapilli taluk, who do plates by the hammering process, are prospering much better than other Moosaris because of the comparative cheapness of the articles they make. Trade in Katavalloor is also better organized than elsewhere.

38. This is one of the few industries in Cochin where machinery has yet to force access. True there are saw-mills in the State, but all branches of wood-work are in the hands of hereditary carpenters (Asaris), of whom there are more than 23,000. They are good workmen and some of them excel as carvers. But the latter lack encouragement, and therefore they do carving only as a subsidiary occupation without making any attempt to specialise in the art. Their development is typical of the development of cottage workers in general, and after a reference to the problem of the cottage worker, we shall close this article.

Wood-work
and carpentry

39. We have seen how there is a tendency on the part of industries in Cochin to get organized on modern factory lines. It is remarkable that, in spite of this tendency, the State is in 'substantial possession' of its cottage industries, even though cheap machine-made goods are everywhere available. More than 80 per cent of those engaged in industries as earners and working dependents are pursuing them on a domestic basis. In paragraph 32 above, it was stated that the artisan weaver was supreme in the manufacture of certain special varieties of cloth favoured by the locality. It is such specialised products that have kept them going in the face of competition. At the same time, competition is leaving its mark on the earning capacity of the unorganized cottage workers. A two-fold remedy suggests itself for the removal of the defects of the present situation. It is education and organization. The artisans have to be trained in the use of improved tools and methods and sub-division of processes, so that their technical skill may improve. Further, they have also to be taught to be business-like. This cannot but lead to enhanced efficiency, cheap production and increased demand. If new markets for the various products are also captured through advertisement, the cottage industries will be assured of a bright future. The Industrial Exhibitions held by the Government at regular intervals in different centres have been of some assistance in this connection. But the real solution for the problem lies in the organization of Industrial Co-operative Societies for the production and sale of the artisans' products. An individual debt-ridden artisan is helpless, and if he is left to himself, he can only move in a vicious circle, and be exploited by enterprising middlemen. It is here that the help of the Co-operative Societies is required. In the initial stages the opening of Government stores for the sale of cottage industry products may also be of considerable use. The results achieved by such stores in some of the Indian States like Mysore and Hyderabad are encouraging. A store may be organized here also. Even if this involves some risk in the early stages, it is justifiable in view of the supreme importance of the whole question relating to the economic progress and well-being of the artisan classes.

Problem of
cottage industries

SUBSIDIARY TABLES

I (a)—General distribution by occupation
[Earners (principal occupation) and working dependents]

Class, Sub-class and Order	Number per 10,000 of total population	Percentage recorded	
		In cities and urban indus- trial areas	In rural areas
I	2	3	
NON-WORKING DEPENDENTS ..	4,904	12	88
ALL OCCUPATIONS:			
[EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS] ..	5,296	11	89
A. PRODUCTION OF RAW MATERIALS ..	2,131	3	97
I. Exploitation of Animals and Vegetation ..	2,131	3	97
1. Pasture and Agriculture ..	2,053	2	98
(a) Cultivation ..	1,753	2	98
(b) Cultivation of special crops, fruit, etc. ..	213		97
(c) Forestry ..	25	5	95
(d) Stock raising ..	62	3	97
(e) Raising of small animals and insects ..	..	..	100
2. Fishing and Hunting ..	78	5	95
II. Exploitation of Minerals ..	..	18	82
4. Non-Metallic Minerals ..	..	18	82
B. PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES ..	1,364	15	85
III. Industry ..	895	11	89
5. Textiles ..	339	7	93
6. Hides, skins and Hard materials from the animal kingdom ..	4	25	75
7. Wood ..	191	10	90
8. Metals ..	36	17	83
9. Ceramics ..	26	3	57
10. Chemical products, properly so called and analogous ..	31	30	70
11. Food Industries ..	74	10	90
12. Industries of dress and the toilet ..	83	12	88
13. Furniture Industries ..	1	93	7
14. Building Industries ..	68	11	89
15. Construction of means of transport ..	1	31	69
16. Production and transmission of Physical force ..	..	95	5
17. Miscellaneous and undefined Industries ..	41	22	78
IV. Transport ..	121	28	72
19. Transport by water ..	38	31	69
20. Transport by road ..	73	27	73
21. Transport by rail ..	8	18	82
22. Post Office, Telegraph and Telephone services ..	2	37	63
V. Trade ..	348	22	78
23. Banks, establishments of credit, exchange and insurance ..	21	34	66

I (a)—General distribution by occupation
[Earners (principal occupation) and working dependents].—(cont.)

Class, Sub-class and Order	Number per 10,000 of total population	Percentage recorded	
		In cities and urban indus- trial areas	In rural areas
I	2	3	4
24. Brokerage commission and export ..	1	34	66
25. Trade in textiles ..	17	26	74
26. Trade in skins, leather and furs ..	1	57	43
27. Trade in wood ..	6	16	84
28. Trade in metals ..	2	55	45
29. Trade in pottery, bricks and tiles ..	3	7	93
30. Trade in chemical products ..	5	33	67
31. Hotels, cafes, restaurants, etc. ..	42	26	74
32. Other trade in food-stuffs ..	172	15	85
33. Trade in clothing and toilet articles ..	1	63	37
34. Trade in furniture ..	5	20	80
35. Trade in building materials ..	3	4	96
36. Trade in means of transport ..	7	37	
37. Trade in fuel ..	7	10	90
38. Trade in articles of luxury and those pertaining to letters and the arts and sciences ..	3	51	49
39. Trade of other sorts ..	52	30	70
C. PUBLIC ADMINISTRATION AND LIBERAL ARTS..	128	25	75
VI. Public Force ..	8	39	61
40. Army ..	..	1	99
43. Police ..	8	42	58
VII. Public Administration ..	39	35	65
44. Public Administration ..	39	35	65
VIII. Professions and Liberal Arts ..	141	22	78
45. Religion ..	36	15	85
46. Law ..	7	47	53
47. Medicine ..	24	22	78
48. Instruction ..	51	24	76
49. Letters, arts and sciences ..	22	19	81
D. MISCELLANEOUS ..	1,413	18	82
IX. Persons living on their income ..	27	27	73
50. Persons living principally on their income ..	23	27	73
X. Domestic Service ..	1,169	16	84
51. Domestic service ..	1,169	16	84
XI. Insufficiently described occupations ..	211	30	70
52. General terms which do not indicate a definite oc- cupation ..	211	30	70
XII. Unproductive ..	10	22	78
53. Inmates of jails, asylums and alms houses ..	2	6	94
54. Beggars, vagrants, prostitutes, etc. ..	8	25	75
55. Other unclassified non-productive industries ..	..	100	..

*I (b)—General distribution by occupation
(Earners as subsidiary occupation).*

Class, Sub-class and Order	Number per 10,000 of total population	Percentage recorded	
		In cities and urban indus- trial areas	In rural areas
I	2	3	4
ALL OCCUPATIONS :			
(EARNERS AS SUBSIDIARY OCCUPATION)	828	4	96
A. PRODUCTION OF RAW MATERIALS	292	3	97
I. Exploitation of Animals and Vegetation	291	2	98
1. Pasture and Agriculture	280	2	98
(a) Cultivation	169	3	97
(b) Cultivation of special crops, fruit, etc.	99	2	98
(c) Forestry	7	..	100
(d) Stock raising	5	2	98
(e) Raising of small animals and insects	..	..	100
2. Fishing and Hunting	11	2	98
II. Exploitation of Minerals	1	..	100
3. Metallic Minerals	..	..	100
4. Non-Metallic Minerals	1	..	100
B. PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	174	5	95
III. Industry	89	3	97
5. Textiles	25	2	98
6. Hides, skins, and Hard materials from the animal kingdom	..	..	100
7. Wood	28	2	98
8. Metals	1	16	84
9. Ceramics	1	36	64
10. Chemical products properly so called and analogous	4	5	95
11. Food Industries	17	3	97
12. Industries of dress and the toilet	6	4	96
13. Furniture Industries	..	69	31
14. Building Industries	6	4	96
15. Construction of means of transport	..	30	70
16. Production and transmission of Physical force	..	100	..
17. Miscellaneous and undefined Industries	1	10	90
IV. Transport	19	7	93
19. Transport by water	7	9	91
20. Transport by road	12	5	95
21. Transport by rail	..	36	64
22. Post Office, Telegraph and Telephone services	..	6	94
V. Trade	66	6	91
23. Banks, establishments of credit, exchange and insurance	10	16	84
24. Brokerage commission and export	..	6	94

A (b)—General distribution by occupation.—(cont.)
(Earners as Subsidiary occupation)

Class, Sub-class and Order	Number per 10,000 of total population	Percentage recorded	
		In cities and urban indus- trial areas	In rural areas
1	2	3	4
V. Trade—(cont.)			
25 Trade in Textiles ..	4	6	94
26 Trade in skins, leather and furs ..	..	10	90
27 Trade in wood ..	2	8	92
28 Trade in metals ..	..	34	66
29 Trade in pottery, bricks and tiles ..	..	2	98
30 Trade in chemical products ..	1	7	93
31 Hotels, cafes, restaurants, etc. ..	4	5	95
32 Other trade in food stuffs ..	27	3	97
33 Trade in clothing and toilet articles ..	..	30	70
34 Trade in furniture ..	1	3	97
35 Trade in building materials ..	..	..	100
36 Trade in means of transport ..	3	9	91
37 Trade in fuel ..	2	9	91
38 Trade in articles of luxury and those pertaining to letters and the arts and sciences ..	1	12	88
39 Trade of other sorts ..	1	4	96
C. PUBLIC ADMINISTRATION AND LIBERAL ARTS ..	2	7	93
VI. Public Force ..	..	28	72
43 Police ..	..	28	72
VII. Public Administration ..	2	6	94
44 Public Administration ..	2	6	94
VIII. Professions and Liberal Arts ..	22	7	93
45 Religion ..	6	6	94
46 Law ..	1	12	88
47 Medicine ..	4	6	94
48 Instruction ..	4	7	93
49 Letters, arts and sciences ..	7	8	92
D. MISCELLANEOUS ..	338	5	95
IX. Persons living on their income ..	12	19	81
50 Persons living principally on their income ..	12	19	81
X. Domestic Service ..	300	4	96
51 Domestic Service ..	300	4	96
XI. Insufficiently described occupations ..	24	3	97
52 General terms which do not indicate a definite occupation ..	24	3	97
XII. Unproductive ..	2	..	100
53 Inmates of jails, asylums and alms houses ..	..	..	100
54 Beggars, vagrants, prostitutes, etc. ..	1	..	100
55 Other unclassified non-productive industries ..	1	..	100

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CHAPTER VIII.—OCCUPATION

II.—Distribution of occupation by sub-classes in Natural Divisions.
(a) Earners (principal occupation) and working dependents.

NATURAL DIVISION "Malabar and Konkan"	Total 1,000			Number per mille of the total population occupied as Earners (principal occupation) and working dependents in											
	Non-working Dependents	Working Dependents	Earners (principal occupation)	Sub-class I—Exploitation of Animals and Vegetation	Sub-class II—Exploitation of Minerals	Sub-class III—Industry	Sub-class IV—Transport	Sub-class V—Trade	Sub-class VI—Public Force	Sub-class VII—Public Administration	Sub-class VIII—Professions and Liberal Arts	Sub-class IX—Persons living on their income	Sub-class X—Domestic service	Sub-class XI—Insufficiently described occupations	Sub-class XII—Unproductive
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
COCHIN STATE	491	122	387	213	..	89	12	35	1	4	14	2	117	21	1

(b) Earners (Subsidiary occupation.)

NATURAL DIVISION "Malabar and Konkan"	Number per mille of total population, of earners having a subsidiary occupation in											
	Sub-class I—Ex- ploitation of Animals and Vegetation	Sub-class II—Ex- ploitation of Minerals	Sub-class III— Industry	Sub-class IV— Transport	Sub-class V— Trade	Sub-class VI— Public Force	Sub-class VII— Public Adminis- tration	Sub-class VIII— Professions and Liberal Arts	Sub-class IX— Persons living on their income	Sub-class X— Domestic service	Sub-class XI— Insufficiently described occupations	Sub-class XII— Unproductive
1	2	3	4	5	6	7	8	9	10	11	12	13
COCHIN STATE	29	..	9	2	7	..	..	2	1	30	2	..

III.—Occupation of females by sub-classes, and selected orders and groups.

Group No.	Occupation	Number of Earners (principal occupation) and working dependents		Number of females per 1,000 males
		Males	Females	
1	2	3	4	5
	I. EXPLOITATION OF ANIMALS AND VEGETATION	..		
	1. Pasture and Agriculture	.. 163,375	93,234	571
1	Non-cultivating proprietors taking rent in money or kind	.. 3,619	2,928	809
5	Cultivating owners	.. 18,698	4,715	252
6	Tenants	.. 40,497	9,747	241
7	Agricultural labourers	.. 61,394	68,394	1,114
10	Cocoanut cultivation	.. 13,407	2,342	249
13	Pan-vine cultivation	.. 1,571	328	209
14	Rubber plantation	.. 1,223	339	277
15	Tea plantation	.. 1,000	529	539
16	Market gardeners, flower and fruit growers	.. 2,683	775	289
18	Wood cutters and charcoal burners	.. 1,900	88	46
21	Cattle and buffalo breeders and keepers	.. 2,444	194	79
23	Herdsmen, shepherds and breeders of other animals	.. 4,447	359	81
27	2. Fishing and Hunting	.. 8,293	1,016	123
27	Fishing and pearling	.. 8,275	1,016	123
	II. EXPLOITATION OF MINERALS	.. 10	12	1,200
	4. Non-metallic minerals	.. 10	12	1,200
37	Building materials (including stone, materials for cement-manufacture and clay)	.. 10	12	1,200
	III. INDUSTRY	.. 60,459	47,376	784
	5. Textiles	.. 14,107	26,714	1,894
43	Cotton spinning, sizing and weaving	.. 4,028	2,071	514
45	Rope, twine, string and other fibres	.. 10,043	21,630	2,452
	7. Wood	.. 14,405	8,602	597
54	Sawyers	.. 3,277	6	2
55	Carpenters, turners and joiners, &c.	.. 7,734	47	6
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials	.. 3,394	8,549	2,519
	8. Metals	.. 3,920	779	97
59	Blacksmiths, other workers in iron, makers of implements	.. 2,567	257	100
	9. Ceramics	.. 1,881	1,251	665
63	Potters and makers of earthen-ware	.. 1,170	1,002	856
	10. Chemical products properly so called and analogous	.. 3,328	461	139
68	Manufacture and refining of vegetable oils	.. 2,566	242	133
	11. Food industries	.. 5,856	3,092	530
71	Rice pounders and huskers and flour grinders	.. 130	2,342	18,215

III.—Occupation of females by sub-classes, and selected orders and groups.—(cont.)

Group No.	Occupation	Number of Earners (principal occupation) and working dependents		Number of females per 1,000 males
		Males	Females	
1	2	3	4	5
	11. Food industries—(cont.)			
75	Sweet-meat and condiment makers ..	597	684	1,146
76	Toddy drawers ..	4,514	59	13
	12. Industries of dress and the toilet ..	4,788	5,154	1,076
83	Tailors, milliners, dress-makers and darners ..	1,305	246	189
85	Washing and cleaning ..	1,632	4,370	2,678
86	Barbers, hair-dressers and wig-makers ..	1,767	528	399
	14. Building industries ..	7,586	642	85
90	Lime burners, cement workers; excavators and well-sinkers; stone cutters and dressers; brick layers and masons; builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc. ..	7,586	642	85
	17. Miscellaneous and undefined industries ..	3,908	1,068	273
98	Makers of jewellery and ornaments ..	2,803	72	26
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.) ..	94	421	4,479
100	Scavenging ..	167	573	3,431
	IV TRANSPORT ..	14,039	555	40
	19. Transport by water ..	4,603	10	2
102	Ship-owners, boat-owners and their employees, officers, mariners, etc. ships brokers, boatmen and townmen ..	4,176	10	2
	20. Transport by road ..	8,406	379	45
106	Labourers employed on roads and bridges ..	1,087	169	155
107	Owners, managers, and employees (excluding personal servants) connected with mechanically driven vehicles (including trams) ..	1,341	30	22
108	Owners, managers and employees (excluding personal servants) connected with other vehicles ..	3,875	23	6
111	Porters and messengers ..	1,654	147	89
	V. TRADE ..	33,316	8,148	241
	21. Banks, establishments of credit, exchange and insurance ..	1,630	858	526
113	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees ..	1,630	858	526
114	Trade in textiles ..	1,913	106	55
115	Trade in garments, wool, cotton, silk, hair and other textiles ..	1,913	106	55
116	Hotels, Cafes, restaurants, etc. ..	4,359	662	151
117	Owners and managers of hotels, clubs, resorts, and their employees ..	3,731	543	160
118	General trade in food stuffs ..	13,535	3,123	319
119	Food and drink dealers ..	5,771	939	161
120	Dealers in various articles, toys and novelties ..	3,160	1,521	517

III.—Occupation of females by sub-classes, and selected orders and groups.—(cont.)

Group No.	Occupation	Number of Earners (principal occupation) and working dependents		Number of females per 1,000 males
		Males	Females	
1	2	3	4	5
	32. Other trade in food stuffs—(cont.)			
131	Dealers in dairy products, eggs and poultry ..	644	815	1,266
132	Dealers in animals for food ..	1,407	743	528
134	Dealers in other food stuffs ..	3,834	649	169
	39. Trade of other sorts ..	5,709	547	96
150	General store-keepers and shop-keepers otherwise unspecified ..	5,026	458	91
	VI. PUBLIC FORCE ..	1,027	...	...
	VII. PUBLIC ADMINISTRATION ..	4,627	38	8
	44. Public Administration ..	4,627	38	8
159	Service of the State ..	3,473	21	6
	VIII. PROFESSIONS AND LIBERAL ARTS ..	14,048	2,922	208
	45. Religion ..	3,554	777	219
163	Priests, ministers, etc. ..	1,272	15	12
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc. ..	1,621	656	405
	47. Medicine ..	2,332	479	201
170	Other persons practising the healing arts without being registered ..	1,955	62	32
172	Midwives, vaccinators, compounders, nurses, masseurs, etc. ..	201	402	2,000
	48. Instruction ..	4,788	1,415	296
174	Professors and teachers of all kinds ..	4,337	1,379	313
	49. Letters, arts and sciences (other than 44. Public Administration) ..	2,500	231	100
182	Musicians (composers and performers other than military), actors, dancers, etc. ..	1,319	163	124
	IX. PERSONS LIVING ON THEIR INCOME ..	1,524	1,182	776
	50. Persons living principally on their income ..	1,524	1,182	776
185	Proprietors (other than agricultural land), fund and scholarships holders and pensioners ..	1,524	1,182	776
	X. DOMESTIC SERVICE ..	5,435	135,398	4,912
	51. Domestic service ..	5,435	135,398	24,912
187	Other domestic service ..	5,169	135,398	26 194
	XI. INSUFFICIENTLY DESCRIBED OCCUPATIONS ..	20,477	5,003	244
	52. General terms which do not indicate a definite occupation ..	20,477	5,003	244
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops ..	2,683	35	13
191	Labourers and workmen otherwise unspecified ..	16,378	4,967	303
	XII. UNPRODUCTIVE ..	803	413	552
	55. Other unclassified non-productive industries ..	..	6	..
195	Other unclassified non-productive industries ..	..	6	..

IV.—Selected occupations.

Group No.	Occupation	Earners showing occupation as principal and working dependents	Actual workers	
		1931	1921	1911
1	2	3	4	5
	I. EXPLOITATION OF ANIMALS AND VEGETATION	256,709	213,509	188,319
	1. Pasture and Agriculture ..	247,400	206,895	181,984
1	Non-cultivating proprietors taking rent in money or kind ..	6,517	3,093	2,854
5	Cultivating owners ..	27,413	11,508	11,499
6	Tenants ..	50,244	75,472	61,191
7	Agricultural labourers ..	129,788	101,815	95,373
10	Cocoanut cultivation ..	16,749	..	..
13	Pan-vine cultivation ..	1,899	..	..
14	Rubber plantation ..	1,562	1,352	1,641
15	Tea plantation ..	1,539		
16	Market gardeners, flower and fruit growers ..	3,458	8,918	5,278
18	Wood cutters and charcoal burners ..	1,988	1,967	1,812
21	Cattle and buffalo breeders and keepers ..	2,638	124	84
23	Herdsmen, shepherds and breeders of other animals ..	4,806	1,323	1,483
	2. Fishing and Hunting ..	9,309	6,614	6,335
27	Fishing and pearling ..	9,291	6,582	6,315
	II. EXPLOITATION OF MINERALS ..	22	..	..
	III. INDUSTRY ..	107,835	103,945	89,644
	5. Textiles ..	40,821	29,949	28,013
42	Cotton spinning, sizing and weaving ..	6,099	4,274	3,177
45	Rope, twine, string and other fibres ..	24,673	25,625	24,833
	7. Wood ..	23,007	20,798	18,220
54	Sawyers ..	3,283	4,352	9,318
55	Carpenters, turners and joiners, &c. ..	7,781	7,474	
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials ..	11,913	8,072	8,872
	8. Metals ..	4,299	5,056	3,215
57	Blacksmiths, other workers in iron, makers of implements ..	2,824	3,908	2,405
60	Workers in brass, copper and bell-metal ..	1,085	1,017	556
	9. Ceramics ..	3,132	2,701	2,185
63	Potters and makers of earthen-ware ..	2,172	2,245	1,935
	10. Chemical products properly so called and analogous ..	3,787	2,145	1,407
68	Manufacture and refining of vegetable oils ..	2,908	2,067	1,351
	11. Food industries ..	8,928	20,820	17,566
71	Rice pounders and huskers and flour grinders ..	2,472	10,083	9,720

IV.—Selected occupations:—(cont.)

Group No.	Occupation	Earnings showing occupation as principal and working dependents	Actual workers	
			1921	1911
1	2	3	4	5
	11. Food industries—(cont.)			
75	Sweet-meat and condiment makers ..	1,281	1	2
76	Toddy drawers ..	4,573	9,605	6,985
	12. Industries of dress and the toilet ..	9,942	10,652	9,959
83	Tailors, milliners, dress-makers and darners ..	1,551	2,114	1,891
85	Washing and cleaning ..	6,002	5,819	5,502
86	Barbers, hair-dressers and wig-makers ..	2,295	2,478	2,451
	14. Building industries ..	8,228	9,616	4,532
90	Lime burners, cement workers, excavators, and well-sinkers, stone cutters and dressers, brick layers and masons, builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc. ..	8,228	9,616	4,532
	17. Miscellaneous and undefined industries ..	4,976	6,341	..
98	Makers of jewellery and ornaments ..	2,875	3,953	2,228
	IV. TRANSPORT ..	14,594	9,418	7,639
	19. Transport by water ..	4,613	3,350	2,921
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., ships brokers, boatmen and townmen ..	4,186	3,164	2,916
	20. Transport by road ..	8,785	4,707	3,873
106	Labourers employed on roads and bridges ..	1,256	541	..
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams) ..	1,371	79	2,706
108	Owners, managers and employees (excluding personal servants) connected with other vehicles ..	3,898	3,588	
111	Porters and messengers ..	1,801	141	252
	V. TRADE ..	41,964	38,513	38,967
	23. Banks, establishments of credit exchange and insurance ..	2,188	2,037	1,439
113	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees ..	2,488	2,037	1,439
	25. Trade in Textiles ..	2,641	2,541	1,898
117	Trade in piece goods, wool, cotton, silk, hair and other textiles ..	2,041	2,541	1,898
	31. Hotels, cafes, restaurants, etc., ..	5,051	4,540	3,757
126	Vendors of wine, liquors, aerated waters and ice ..	1,124	2,739	2,397
127	Owners and managers of hotels, cookshops, sarais etc. (and employees) ..	3,927	1,501	1,360
	32. Other trade in food stuffs ..	29,714	22,324	23,123
129	Grain and pulse dealers ..	6,712	5,355	5,827
130	Dealers in sweet-meats sugar and spices ..	4,984	682	1,815

IV.—Selected occupations.—(cont.)

Group No.	Occupation	Earners showing occupation as prin- cipal and work- ing dependents	Actual workers	
		1931	1921	1911
1	2	3	4	5
	32. Other trade in food stuffs—(cont.)			
131	Dealers in dairy products, eggs and poultry	1,459	1,343	779
132	Dealers in animals for food	2,150	107	158
134	Dealers in other food stuffs	4,483	9,017	..
	36. Trade in means of transport	906	213	347
	39. Trade of other sorts	6,256	2,713	4,670
150	General store-keepers and shop-keepers otherwise unspecified	5,484	2,028	4,345
	VI. PUBLIC FORCE	1,027	975	700
	VII. PUBLIC ADMINISTRATION	4,665	3,421	3,731
	44. Public Administration	4,665	3,421	3,731
159	Service of the State	3,494	2,291	2,026
160	Service of Indian and foreign State	14		
	VIII. PROFESSIONS AND LIBERAL ARTS	16,970	16,708	11,672
	45. Religion	4,331	4,055	4,422
163	Priests, ministers, etc.	1,287	1,029	983
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	2,277	2,527	2,943
	47. Medicine	2,861	2,022	1,475
169	Registered medical practitioners including oculists	223	..	..
170	Persons practising the healing arts without being registered	2,617	..	..
	48. Instruction	6,203	7,523	2,597
174	Professors and teachers of all kinds	5,716	6,173	..
	49. Letters, arts and sciences (other than 44. Public Administration)	2,751	2,067	1,994
181	Horoscope casters, astrologers, fortune tellers, wizards, witches and mediums	773	370	..
182	Musicians (composers and performers other than military), actors, dancers, etc.	1,482	886	1,323
	IX. PERSONS LIVING ON THEIR INCOME	2,706	589	342
	50. Persons living principally on their income	2,706	589	342
185	Proprietors (other than agricultural land), fund and scholarships-holders and pensioners	2,705	589	342
	X. DOMESTIC SERVICE	140,833	3,852	3,867
	51. Domestic Service	140,833	3,852	3,867
257	Domestic servants other than private motor drivers and cleaners	140,567	3,799	3,867

IV.—Selected occupations.—(cont.)

Group No.	Occupation	Earnings shewing occupation as principal and working dependents	Actual workers		
			1931	1921	1911
1	2	3	4	5	
	XI. INSUFFICIENTLY DESCRIBED OCCUPATIONS ..	25,480	23,390	29,351	
	52. General terms which do not indicate a definite occupation ..	25,480	23,390	29,351	
188	Manufacturers, businessmen and contractors otherwise unspecified ..	957	786	260	
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops ..	2,718	3,033	1,725	
191	Labourers and workmen otherwise unspecified ..	21,315	19,561	27,357	
	XII. UNPRODUCTIVE.	1,246	7,352	1,580	
	54. Beggars, vagrants, etc. ..	1,021	1,228	1,765	
193	Beggars and vagrants ..	1,021	1,228	1,765	

Note.— (1) The figures in 1921 against group 16 include growers of paddy.

(2) The number of cocoanut cultivators is probably included in the number of farmers (group 9) in 1921 and 1911.

(3) The figures in 1911 against group 68 include manufacturers of mineral water.

V.—Occupation of Selected Castes (1931 and 1921.)

Caste and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
HINDU	2	3
Ambalavasi—		
Income from rent of land ..	92	58
Cultivators of all kinds ..	113	30
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc. ..	27	8
Trade ..	34	13
Public administration ..	34	1
Arts and professions ..	588	49
Persons living on their income ..	76	183
Domestic service ..	19	63
Contractors, clerks, cashiers, etc., otherwise unspecified ..	17	10
Other occupations ..	40	38
Ambattan—		
Cultivators of all kinds ..	22	18
Field labourers, wood cutters, etc. ..	67	1,900
Industries ..	815	19
Arts and professions ..	37	144
Domestic service ..	20	500
Labourers unspecified ..	12	250
Other occupations ..	27	23
Arayan—		
Cultivators of all kinds ..	25	19
Fishing and hunting ..	787	14
Industries ..	136	541
Trade ..	16	11
Labourers unspecified ..	17	740
Other occupations ..	19	20
Brahman, Konkani—		
Cultivators of all kinds ..	125	16
Raisers of live-stock, milkmen and herdsmen ..	10	900
Industries ..	74	70
Trade ..	428	7
Public administration ..	14	..
Arts and professions ..	122	3
Persons living on their income ..	15	163
Domestic service ..	48	63
Contractors, clerks, cashiers, etc., otherwise unspecified ..	81	..
Labourers unspecified ..	60	3
Other occupations ..	23	8
Brahman, Malayali—		
Income from rent of land ..	667	5
Cultivators of all kinds ..	94	4

V.—Occupation of Selected Castes (1931 and 1921).—(cont.)

Caste and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
1	2	3
Brahman, Malayali—(cont.)		
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc.	20	..
Trade	31	20
Arts and professions	39	..
Persons living on their income	87	71
Domestic service	19	14
Contractors, clerks, cashiers, etc., otherwise unspecified	25	..
Other occupations	16	9
Brahman, Tamil—		
Income from rent of land	112	27
Cultivators of all kinds	61	10
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc.	26	..
Industries	18	1
Transport	32	..
Trade	197	24
Public administration	88	..
Arts and professions	250	1
Persons living on their income	83	52
Domestic service	48	20
Contractors, clerks, cashiers, etc. otherwise unspecified	62	..
Labourers unspecified	11	4
Other occupations	12	73
Chakkan—		
Cultivators of all kinds	61	29
Field labourers, wood cutters, etc.	72	110
Industries	689	34
Transport	10	..
Trade	103	50
Domestic service	15	333
Labourers unspecified	31	50
Other occupations	19	13
Chaliyan (Challyan)—		
Cultivators of all kinds	35	17
Field labourers, wood cutters, etc.	240	55
Raisers of live-stock, milkmen and herdsmen	5	1
Industries	559	30
Transport	13	1
Trade	11	50
Public force	6	1
Public administration	6	1
Persons living on their income	5	4

V.—Occupation of Selected Castes (1931 and 1921).—(cont.)

Caste and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
1	2	3
Challian (Challian)—(cont.)		
Domestic service ..	61	1,000
Labourers unspecified ..	73	..
Challian (Pattariyan)—		
Cultivators of all kinds ..	65	45
Field labourers, wood cutters, etc. ..	13	11
Industries ..	719	72
Transport ..	15	..
Trade ..	92	3
Public administration ..	26	..
Arts and professions ..	22	7
Domestic service ..	20	300
Labourers unspecified ..	15	200
Other occupations ..	13	21
Eluthassan—		
Income from rent of land ..	18	6
Cultivators of all kinds ..	328	3
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc. ..	19	1
Field labourers, wood cutters, etc. ..	410	129
Raisers of live-stock, milkmen and herdsmen ..	15	11
Industries ..	35	10
Transport ..	22	2
Trade ..	33	11
Arts and professions ..	16	5
Domestic service ..	17	282
Labourers unspecified ..	69	67
Other occupations ..	17	14
Huvan—		
Cultivators of all kinds ..	27	44
Field labourers, wood cutters, etc. ..	191	110
Raisers of live-stock, milkmen and herdsmen ..	17	6
Industries ..	586	63
Transport ..	39	6
Trade ..	58	23
Arts and professions ..	11	12
Labourers unspecified ..	48	39
Other occupations ..	23	65
Kakkalan—		
Income from rent of land ..	16	23
Cultivators of all kinds ..	39	13
Field labourers, wood cutters, etc. ..	81	305
Industries ..	701	68
Trade ..	103	32

V.—Occupation of Selected Castes (1931 and 1921).—(cont.)

Caste and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
1	2	3
Kaikolan—(cont.)		
Domestic service ..	19	1,750
Labourers unspecified ..	21	116
Other occupations ..	20	8
Kammalan—		
Cultivators of all kinds ..	19	34
Field labourers, wood cutters, etc. ..	67	687
Industries ..	873	15
Labourers unspecified ..	15	300
Other occupations ..	26	129
asakkan—		
Cultivators of all kinds ..	14	24
Field labourers, wood cutters, etc. ..	16	54
Raisers of live stock, milkmen and herdsmen ..	12	7
Fishing and hunting ..	51	3
Industries ..	186	474
Transport ..	24	4
Trade ..	66	102
Labourers unspecified ..	51	19
Other occupations ..	579	62
anlyan—		
Cultivators of all kinds ..	82	20
Field labourers, wood cutters, etc. ..	118	156
Industries ..	42	22
Transport ..	11	..
Public administration ..	18	..
Arts and professions ..	687	33
Domestic service ..	13	167
Other occupations ..	29	17
Kshatriya, Malayali—		
Income from rent of land ..	61	76
Cultivators of all kinds ..	32	199
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc. ..	17	..
Industries ..	72	2,500
Trade ..	32	15
Public force ..	117	52
Public administration ..	50	..
Arts and professions ..	79	26
Persons living on their income ..	450	104
Domestic service ..	72	108
Labourers unspecified ..	11	..
Other occupations ..	7	25

V.—Occupation of Selected Castes (1931 and 1921).—(cont.)

Casto and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
1	2	3
Kudumi chetti—		
Cultivators of all kinds ..	163	4
Field labourers, wood cutters, etc. ..	67	74
Fishing and hunting ..	32	3
Industries ..	56	262
Transport ..	13	..
Trade ..	82	13
Domestic service ..	43	3,273
Labourers unspecified ..	515	31
Other occupations ..	23	14
Kusavan—		
Field labourers, wood cutters, etc. ..	10	217
Industries ..	246	82
Trade ..	25	1,533
Other occupations ..	19	20
Nayar—		
Income from rent of land ..	59	100
Cultivators of all kinds ..	21	146
Agents and managers of landed estates, forest officers and their clerks, rent collectors, etc. ..	22	..
Field labourers, wood cutters, etc. ..	107	205
Raisers of live-stock, milkmen and herdsmen ..	11	8
Industries ..	35	106
Transport ..	18	4
Trade ..	75	35
Public administration ..	52	..
Arts and professions ..	70	21
Persons living on their income ..	14	77
Domestic service ..	76	216
Contractors, clerks, cashiers, etc., otherwise unspecified ..	15	1
Labourers unspecified ..	20	47
Other occupations ..	402	44
Pandaran—		
Cultivators of all kinds ..	60	25
Field labourers, wood cutters, etc. ..	200	143
Industries ..	79	69
Transport ..	24	2
Trade ..	38	41
Arts and professions ..	19	..
Other occupations ..	580	97
Panditatan—		
Field labourers, wood cutters, etc. ..	24	200

V.—Occupation of Selected Castes (1931 and 1921).—(cont.)

Caste and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
1	2	3
Panditattan—(cont.)		
Industries ..	901	2
Trade ..	13	86
Domestic service ..	27	2 620
Other occupations ..	35	25
Pulayan—		
Cultivators of all kinds ..	11	15
Field labourers, wood cutters, etc. ..	876	89
Raisers of live-stock, milkmen and herdsmen ..	25	6
Industries ..	49	557
Labourers unspecified ..	20	55
Other occupations ..	19	190
Sambayan (Parayan)—		
Raisers of live stock, milkmen and herdsmen ..	14	2
Industries ..	20	43
Labourers unspecified ..	37	84
Other occupations ..	929	94
Yalan—		
Cultivators of all kinds ..	19	23
Industries ..	119	213
Transport ..	31	3
Trade ..	54	284
Arts and professions ..	10	29
Other occupations ..	767	12
Yelakkattalayan—		
Cultivators of all kinds ..	179	25
Field labourers, wood cutters etc. ..	87	215
Industries ..	639	35
Arts and professions ..	42	663
Labourers unspecified ..	10	36
Other occupations ..	43	66
Yelan—		
Cultivators of all kinds ..	54	7
Field labourers, wood cutters, etc. ..	84	8
Industries ..	107	29
Transport ..	11	..
Arts and professions ..	131	1
Labourers unspecified ..	33	23
Other occupations ..	580	410
Yellalan—		
Income from rent of land ..	10	83

V.—Occupation of Selected Castes (1931 and 1921).—(cont.)

Caste and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
1	2	3
Wellalan—(cont.)		
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc.	12	4
Field labourers, wood cutters, etc.	191	120
Raisers of live-stock, milkmen and herdsmen	18	5
Industries	87	6
Transport	24	..
Public administration	17	9
Arts and professions	48	2
Persons living on their income	17	61
Contractors, clerks, cashiers, etc., otherwise unspecified	15	..
Labourers, unspecified	23	24
Other occupations	530	33
Yeluttedan—		
Income from rent of land	9	24
Cultivators of all kinds	65	27
Field labourers, wood cutters, etc.	15	106
Industries	878	138
Other occupations	33	16
Yettuvan—		
Cultivators of all kinds	17	33
Field labourers, wood cutters, etc.	36	80
Raisers of live-stock, milkmen and herdsmen	11	..
Fishing and hunting	765	85
Industries	42	325
Labourers unspecified	111	40
Other occupations	17	102
MUSLIM		
Jonakan—		
Cultivators of all kinds	189	18
Field labourers, wood cutters, etc.	233	89
Raisers of live-stock, milkmen and herdsmen	10	7
Fishing and hunting	15	1
Industries	106	61
Transport	70	2
Trade	230	12
Arts and professions	24	2
Domestic service	22	175
Labourers unspecified	83	7
Other occupations	18	10
Navuttan—		
Cultivators of all kinds	92	13

V.—Occupation of Selected Castes (1931 and 1921).—(cont.)

Caste and occupation	Number per 1,000 earners engaged in each occupation	Number of female earners per 100 male earners
Bavuttan—(cont.)		
Field labourers, wood cutters, etc.	295	100
Raisers of live-stock, milkmen and herdsmen	25	12
Industries	62	11
Transport	61	12
Trade	356	11
Arts and professions	18	7
Domestic service	16	103
Labourers unspecified	52	37
Other occupations	23	9
Others—		
Cultivators of all kinds	139	29
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc.	15	4
Field labourers, wood cutters, etc.	129	48
Fishing and hunting	52	..
Industries	210	218
Transport	43	..
Trade	245	5
Arts and professions	26	5
Domestic service	26	282
Contractors, clerks, cashiers, etc., otherwise unspecified	16	..
Labourers unspecified	72	13
Other occupations	27	21
CHRISTIAN		
Anglo-Indian		
Cultivators of all kinds	101	21
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc.	11	..
Field labourers, wood cutters, etc.	11	..
Fishing and hunting	18	..
Industries	438	11
Transport	55	..
Trade	70	10
Public administration	20	..
Arts and professions	142	183
Persons living on their income	39	29
Domestic service	17	300
Contractors, clerks, cashiers, etc., otherwise unspecified	61	..
Other occupations	17	33
European—		
Agents and managers of landed estates, planters, forest officers and their clerks, rent collectors, etc.	279	..

V.—Occupation of Selected Castes (1931 and 1921).—(Contd.)

Caste and occupation	Persons engaged in the occupation in 1931	
	1931	1921
European—(Contd.)		
Industries	154	15
Transport	12	..
Public admin.	15	..
Public administration	12	..
Arts and professions	112	12
Persons living on their income	12	12
Domestic service	12	..
Indian Christian—		
Cultivators of all kinds	113	12
Field labourers, etc., of cultivators, etc.	112	11
Traders and business	11	2
Industries	112	12
Transport	11	1
Trade	112	11
Arts and professions	11	11
Domestic service	11	112
Labourers unspecified	11	11
Other occupations	11	11
JAIJI		
Trade	304	..
Arts and professions	11	..
Persons living on their income	11	..
Contractors, clerks, cashiers, etc., otherwise unspecified	617	..
Labourers unspecified	12	..
JEV		
Cultivators of all kinds	138	12
Industry	55	13
Transport	33	..
Trade	627	10
Public administration	19	33
Arts and professions	16	12
Persons living on their income	14	..
Domestic service	31	..
Contractors, clerks, cashiers, etc., otherwise unspecified	21	..
Labourers unspecified	16	..
Other occupations	10	33

VI.—Number of persons employed on the 26th February, 1931, in the Railway, Post and Telegraph, Irrigation, etc., departments as compared with those employed on the 18th March, 1921.

Class of persons employed	1931		1921		
	Europeans and Anglo-Indians	Indians	Europeans and Anglo-Indians	Indians	
1	2	3	4	5	
(A) RAILWAYS					
Total persons employed	..	4	649	1	471
Persons directly employed					
Officers	1	1	..
Subordinates drawing more than Rs. 75 per mensem	..	4	36	..	3
Subordinates drawing from Rs. 20 to Rs. 75 per mensem	202	..	55
Subordinates drawing under Rs. 20 per mensem	407	..	393
Persons indirectly employed					
Contractors	3	..	1
Contractors' regular employees	4
Coolies	100
(B) POSTAL DEPARTMENT					
Total persons employed	..	3	148	1	124
Supervising officers (including probationary Superintendents, etc.)	1	..	1
Post Masters, including Deputy, Assistant Sub and Branch Post Masters	..	1	9	1	23
Miscellaneous agents, school masters, station masters, etc.	..	1	37	..	..
Clerks of all kinds	19	..	16
Postmen	38	..	39
Unskilled labour establishment including line coolies, cable guards, battery men, telegraph messengers, peons and other employees	17	..	22
Road establishment consisting of overseers, runners, clerks and booking agents, syces, coachmen, bearers and others	27	..	18
(C) IRRIGATION DEPARTMENT					
Total persons employed	96	..	175
Persons directly employed					
Officers	1
Upper subordinates	1
Lower subordinates	1	..	3
Clerks (Work Superintendent)	1	..	3
Peons and other servants	94	..	20
Coolies	84
Persons indirectly employed					
Contractors	3
Coolies	60
(D) COCHIN FOREST TRAMWAY					
Total persons employed	..	3	310	4	406

VI.—Number of persons employed on the 26th February, 1931, in the Railway, Post and Telegraph, Irrigation, etc., departments as compared with those employed on the 18th March, 1921.—(cont.)

Class of persons employed	1931		1921	
	Europeans and Anglo-Indians	Indians	Europeans and Anglo-Indians	Indians
1	2	3	4	5
(D) COCHIN FOREST TRAMWAY—(cont.)				
Persons directly employed				
Officers	.. 1	..	2	4
Subordinates drawing more than Rs. 75 per mensem	.. 2	3	2	4
Subordinates drawing from Rs. 20 to Rs. 75 per mensem	44	..	58
Subordinates drawing under Rs. 20 per mensem	260	..	262
Persons indirectly employed				
Contractors	3	..	3
Contractors' regular employees	3
Coolies	2
(E) COCHIN ANCHAL DEPARTMENT				
Total persons employed	250	..	232
Supervising officers including Inspectors	2	..	3
Anchal masters of all grades	62	..	58
Miscellaneous agents	3
Clerks of all kinds	22	..	21
Sorters and other mail service men	3	..	..
Anchalmen and other servants	122	..	109
Road establishment	39	..	38

Note:—There are no employees in the Telegraph department in 1931 or 1921.

CHAPTER IX.—LITERACY.

IN a country where illiteracy has been the rule and literacy the exception, statistics of the growth of literacy from decade to decade should naturally be of more than ordinary interest and importance in that they will show "how far the progressive efforts of educational agencies have been able to dispel ignorance and bring the minimum knowledge of letters to the doors of the people". Two columns were provided in the census schedule as on previous occasions, one for recording literacy in general and the other for literacy in English in particular, and the instructions issued in 1911 and 1921, defining the standard of literacy as the ability "to write a letter to a friend and read the answer to it" in any language, were adopted at the present census also. Besides, an attempt has been made for the first time to secure special information regarding the numbers of those persons among literates who have attended schools and completed their primary education. And statistics of children between the ages of 6 and 12 years, who are attending school, who have attended school for some time but left it, and who have not attended any school at all, have also been collected separately in accordance with the instructions of the local Government.

Statistics of
literacy: their
meaning

2. These statistics are presented in two Imperial Tables and fourteen Subsidiary Tables as explained below:

Reference to
Tables

i. Imperial Table XIII giving the figures of literacy by religion and age;

ii. Imperial Table XIV giving the figures of literacy by castes, tribes or races;

iii. Subsidiary Table I giving the proportional figures of literacy by age, sex and religion;

iv. Subsidiary Table II giving specific figures of literacy by sex and locality;

v. Subsidiary Table III giving proportional figures of literacy by sex and locality;

vi. Subsidiary Table IV giving similar figures of English literacy by sex and locality;

vii. Subsidiary Table V giving similar figures of literacy by caste (1931 and 1921);

viii. Subsidiary Table VI showing the progress of literacy since 1881;

ix. Subsidiary Table VII showing the proportion of literacy at certain ages;

x. Subsidiary Table VIII and VIII(a) showing the number, kind, management etc. of institutions and the number of pupils according to the returns of the Education department;

xi. Subsidiary Table IX showing the results of the University and Public examinations in 1931;

xii. Subsidiary Table X showing the numbers of literates who have completed their Primary education*;

* The statistics presented in this Subsidiary Table are not reviewed in the chapter. Provinces in British India were asked to collect the information as it was required by the Franchise Committee in connection with the question of adding a literacy to a property qualification for the exercise of a vote. Similar information was collected for the State also in accordance with the instructions of the Darbar. The returns are far from complete, the absence of a special column in the schedule for recording the information leading to omissions on a large scale. Moreover a considerable section of the literates who do not possess this qualification must be regarded as much more learned than those that have merely completed their primary school course. The Nambudiri with his vedic lore, the Kaniyan well-read in Astrology, the Ayurvedic physician and the old type of Sanskrit Pandits will illustrate the point.

xiii. Subsidiary Tables XI, XII and XIII showing the number of children of school-going age (6 to 12 years) who are attending school, by taluks, religion and selected castes ;

xiv. Subsidiary Table XIV showing the number and circulation of periodicals.

Diagrams have been added to illustrate

- (i) the number of literates by sex in each taluk of the State ;
- (ii) the progress of literacy in Cochin (1901—1931) ;
- (iii) the progress of English literacy in Cochin (1901—1931) ;
- (iv) literacy by religion and sex ;
- (v) literacy in Cochin compared with literacy in other States and Provinces ; and
- (vi) literacy in selected castes.

3. The main fact to be learnt from these statistics is that of 1,205,016

Extent of
literacy

	1931	1921	Percentage of increase
Literates (Total)	339,653	181,410	87.2
Illiterates ..	865,363	797,670	8.5
Literates (Males)	225,669	132,090	70.8
Illiterates ..	364,144	350,869	3.8
Literates (Females)	113,984	49,320	131.1
Illiterates ..	501,219	446,801	12.2

persons in the State 339,653 (of whom 225,669 are males and 113,984 are females,) have been returned as satisfying the test of literacy and are therefore to be regarded as being able to read and write. The marginal figures will show that there are at present 158,243 more literates than in 1921. Literate persons have thus increased by 87.2 per cent while the increase in the general population is only 23.1 per cent. It is a relief to note that the

corresponding rise in the illiterate population is only 8.5 per cent. And the fact that literate women have multiplied by no less than 131.1 per cent is particularly gratifying.

4. In spite of this large increase we find that only 282 per mille of the

Comparison
with other
States, Pro-
vinces, etc.

Province or State	Number per mille who are literate (5 years and above)		
	Persons	Males	Females
Burma ..	368	560	165
Cochin ..	337	460	220
Travancore ..	289	408	168
Baroda ..	209	331	79
Delhi ..	163	226	72
Pudukkottai ..	127	244	21
Ajmer Merwara ..	125	203	35
Bengal ..	110	180	32
Madras ..	108	188	30
Mysore ..	106	174	33
Gwalior ..	47	78	11
Hyderabad ..	47	83	10

population (383 per mille amongst males and 185 amongst females) are literate. But the proportion of the literate population will be seen to be slightly higher when children in the age-period 0—5, who cannot be expected to satisfy the test of literacy, are excluded from the total population. According to this calculation 337 in every 1,000 of the population claim to have attained the minimum standard of literacy set by the census, the proportion of literates among males being 460 per mille and among females 220. Low as this proportion is, the statistics compare very favourably with those of other Provinces and States as shown in the margin. Burma as usual takes the first place in literacy among the Provinces and States in the Indian Empire, the indigenous system of free education, evidently of a

Literacy in Cochin Compared with that in other Provinces & States.

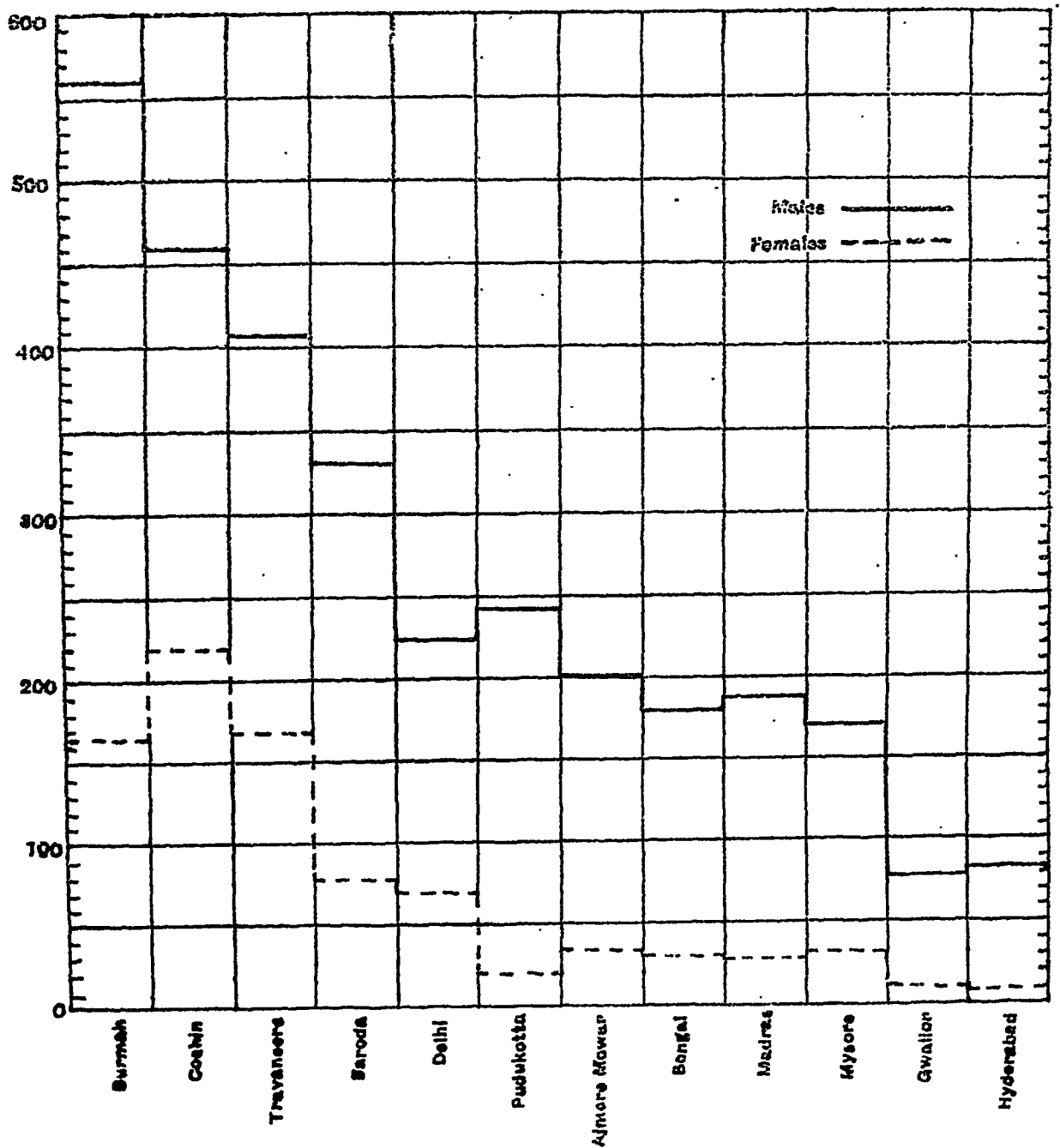
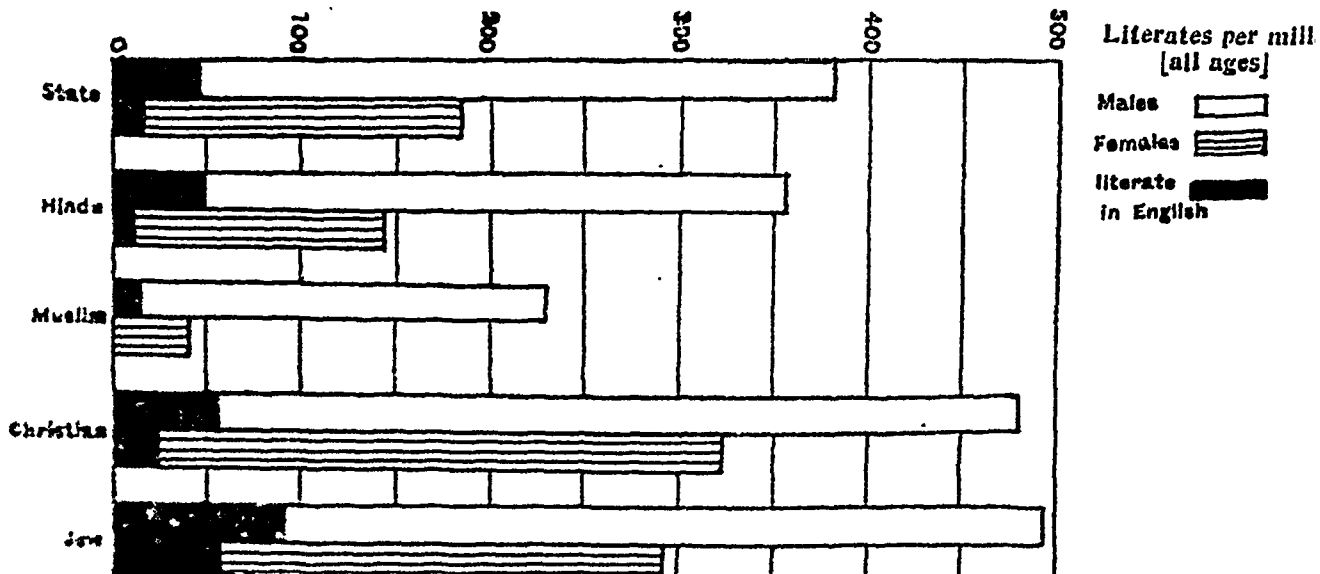


Diagram showing literacy by religion & sex



religious character, imparted in monasteries, being no doubt responsible for this enviable position of the Province. Cochin takes the second place followed at some distance by Travancore. Baroda where the compulsory system of primary education prevails to a certain extent takes but the 4th place and is separated from Cochin and Travancore by a long distance. In respect of female literacy, however, our State stands first and enjoys the proud and honoured distinction of having the most literate female population in the Indian Empire. If the comparison is restricted to units of smaller area, it will still be seen that the position of Cochin is not materially altered. Thus the most highly literate

districts of the Madras Presidency stand far below this State, while even the city of Madras, the capital of the Presidency and the educational centre of South India, has but a lower proportion of literate females, though it occupies a slightly higher position than Cochin in male literacy.

5. Indeed, the rapid growth of literacy among women must justly be

regarded as the most hopeful feature of these statistics. Whereas there were but 25 literate females in 1911 and 37 in 1921 to every 100 literate males, there are as many as 51 at the present census. And out of every 100 literates in the State 34 are seen to be women, the corresponding figure for 1921 being only 27. The disparity in numbers between male and female literates is thus growing less though the literate population among males is fast increasing. If we now turn to the figures and proportions of the literate population contained in Imperial Table XIII and Subsidiary Table I, and study the ratios given in the appended statements, it will be seen that the disparity is less evident in the earlier age-periods and grows more and more prominent with the older ages. And the proportion of females in the literate population aged 5—20 is much higher than in more advanced age-groups. Likewise the percentage of literates in the female population is higher in the earlier periods than in the later ones. And of the total number of female literates only 39·4 per cent are in the age-group 24 and above, while 21·6 per cent are aged 17—23

Literacy by
sex and age

District		Number per mille who are literate (5 years and above)		
		Persons	Males	Females
Madras (City)	..	349	487	194
Cochin	..	337	460	220
Tinnevely	..	173	300	55
Malabar	..	170	273	75
Tanjore	..	161	299	35
Madura	..	131	241	23
Trichinopoly	..	125	223	31
Chingleput	..	123	211	32

Age-period	Proportion of literate females to 100 literate males		Proportion of females in every 100 literates	
	1931	1921	1931	1921
5—10	72	64	41	39
7—13	70	..	41	..
10—15	69	58	40	37
14—16	63	..	38	..
15—20	62	49	38	33
17—23	61	..	38	..
20 and above	38	30	29	23
24 and above	37	..	27	..
All ages	51	37	34	27

Age period	Percentage of literates in the female population		Percentage of literates in the male population	
	1931	1921	1931	1921
5—10	19	5	26	7
10—15	30	15	44	25
15—20	32	17	57	36
20 and over	12	11	50	40
All ages (5 years and above)	22	11	46	32

years, 13·4 per cent are aged 14—16 years and 25·6 per cent, below 14 years. The figures show that the younger ages predominate and that a generation of literate women is coming into existence. The percentages for the corresponding age-groups among male literates are 53·1, 17·7, 10·8 and 18·4.

The age-period 15—20 contains those that have been under effective instruction during the past quinquennium and it therefore represents the educational effort of the decade more fully than any other age-group. Here 575 per mille of the male population and 321 per mille of the female population are literate as shown in Subsidiary Table I, while 112 in every 1,000 males and 41 in every 1,000 females in this group are literate in English also. And the pace at which literacy has been progressing and the degree of success that has attended the activities

of the educational agencies of the State will be clear from the margin where the number and proportion returned as literate at this age-period on the present as well as on previous occasions are given for purposes of comparison.

Percentage of literates

Taluk	Persons	Males	Females
COCHIN STATE ..	28·2	38·3	18·5
Cochin-Kanayannur ..	31·8	45·0	22·3
Cranganur ..	25·5	36·0	15·1
Mukundapuram ..	25·3	31·8	16·4
Trichur ..	31·0	43·6	23·1
Talagath ..	24·1	31·0	16·1
Chittur ..	15·0	22·7	7·7

Literacy by
locality

6. From Subsidiary Tables II and III we find that the most favoured taluks are, as in other respects, Cochin-Kanayannur and Trichur and the proportion of literates, both male and female, in these taluks is higher than the State average as seen from the margin. The following statement will show that the two taluks are better equipped in respect of educational institutions than the other taluks:

Taluk	Area	Population	Colleges		High Schools		Lower Secondary Schools		Primary Schools		Total
			Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
COCHIN STATE ..	1,156·25	1,225,516	2	1	20	12	17	13	551	72	731
Cochin-Kanayannur ..	1,55·31	151,263	1	1	12	5	13	1	130	26	247
Cranganur ..	12·14	12,531	..	..	1	1	1	..	14	..	17
Mukundapuram ..	110·26	262,212	..	..	2	2	11	3	120	11	133
Trichur ..	115·11	279,332	1	..	3	3	7	5	91	26	117
Talagath ..	1,000	101,674	..	..	3	1	7	4	102	19	133
Chittur ..	100·15	100,000	..	..	2	1	3	..	37	6	39

Diagram showing the no. of literates in each taluk

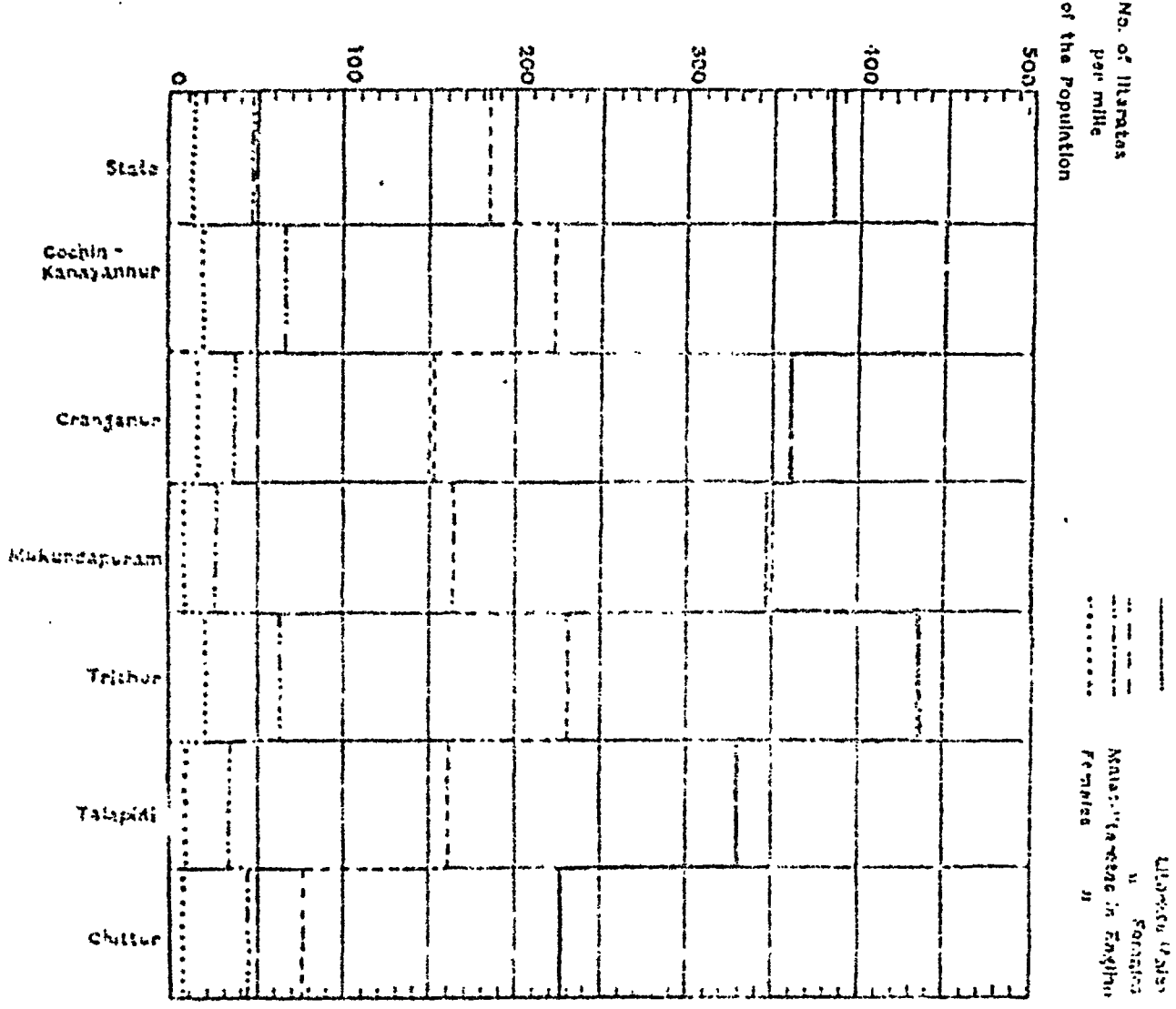


Diagram showing the progress of literacy in Cochin 1901-1931

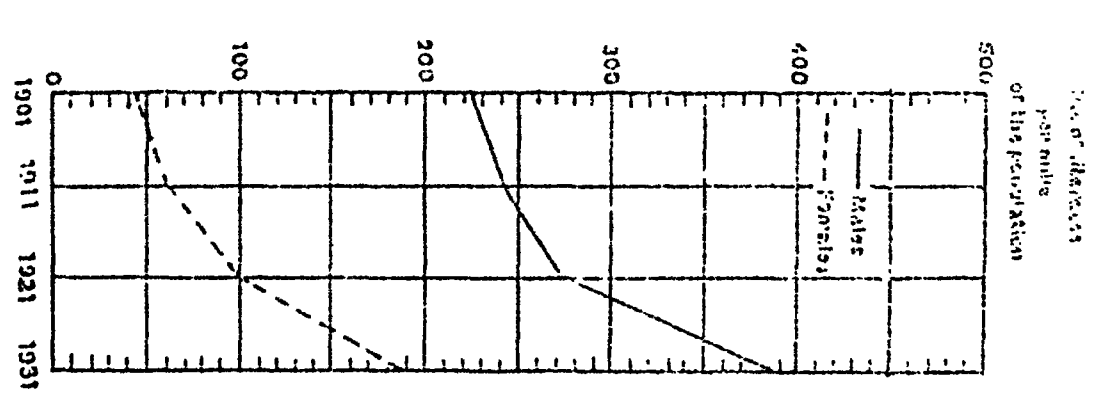
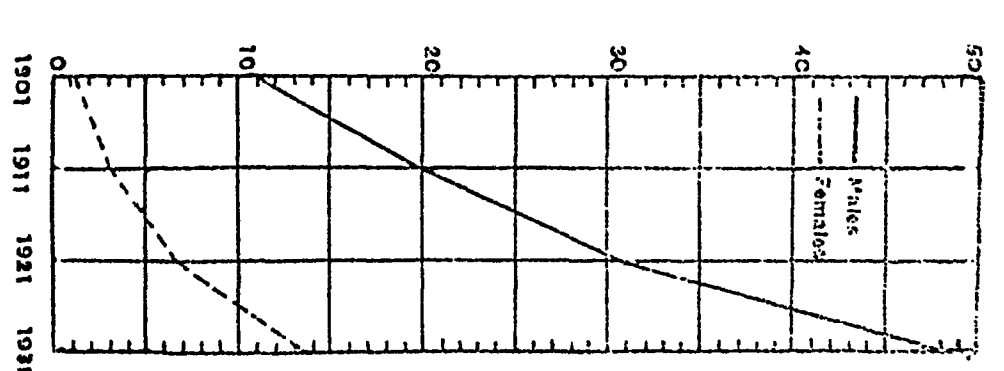


Diagram showing the progress of literacy in English 1901-1931



Ernakulam and Trichur are the two educational centres of the State, with their first-grade colleges and numerous high schools, and facilities for modern education were available in Cochin-Kanayannur and Trichur long before the other taluks came to possess them. There are other reasons also for the low proportion of literacy in Cranganur, Mukundapuram, Talapilli and Chittur. In Cranganur the proportion of Muslims who are backward in literacy is far higher than in other places and there are but very few Christians to restore the balance of the literate population. Mukundapuram, Talapilli and Chittur have an essentially agricultural population and these taluks have a high percentage of such Hindu communities as are very much backward in literacy, if not entirely illiterate. Chittur, in particular, lying almost wholly detached from the literate West Coast, has a population of a highly mixed character in which backward and illiterate communities predominate, and even the very small proportion of Christians in this taluk is mostly illiterate. The wide disparity between Chittur and other taluks in the number of educational institutions is also significant. No wonder that Chittur has the lowest figures and stands at the bottom.

7. The actual figures of the literates of each religion by age-periods are

Religion	Literates (all ages) per mille of the population		
	Persons	Males	Females
All religions	232	233	232
Hindus	247	257	243
Muslims	137	200	47
Christians	401	430	373
Jews	391	434	349

to be found in Imperial Table XIII, while proportional figures are given in Subsidiary Table I. Likewise Imperial Table XIV contains the figures of literates aged 7 years and over for each caste, tribe or race and the figures are condensed into proportional forms in Subsidiary Table V. Turning to those religions that have the largest following, we find that the Christians, who returned the highest proportion of themselves at previous censuses, still

Literacy by religion: Christians

maintain their precedence both in male and female literacy. The influence of the Indian clergy and the educational activities of Christian missions, which won for them their high position, have enabled them to remain so, while helping the followers of other religions also on the road to literacy and progress. Though the Indian Christians form but 2.5 per cent of the State's population 32 per cent of the literate population are from this community. And the fact that 47.4 per cent of the female literates of the State are Indian Christians shows more than anything else the degree of their pre-eminence in literacy.

8. Among the Indian Christians themselves the Roman Catholics and Syrians have a slight advantage over the Roman Catholics and Roman-Syrians between whom there is little to choose. The combined strength of the Roman Catholics and Roman-Syrians combined with the fact that they have large numbers of converts among them from the depressed and illiterate Hindu communities must account for this difference, particulars of which will be seen from the statement given below. As the figures of 1911 are more complete than those of 1911 have been used in this paper.

	Population	1911 Percentage of literates (all ages)			Population	1911 Percentage of literates (all ages)		
		Persons	Males	Females		Persons	Males	Females
Indian Christians ..	333,041	40	48	32	230,568	21	31	11
Roman Catholics ..	108,013	} 39	47	31	95,397	21	30'5	11
Romo-Syrians ..	183,418				100,166	21'4	31'6	11'2
Syrians (Jacobite, Mar Thoma, Chaldean etc.) ..	36,165	47	56	39	32,776	21	31'5	10'6
Protestants ..	5,445	45	48	43	2,229	25	37'9	13'2

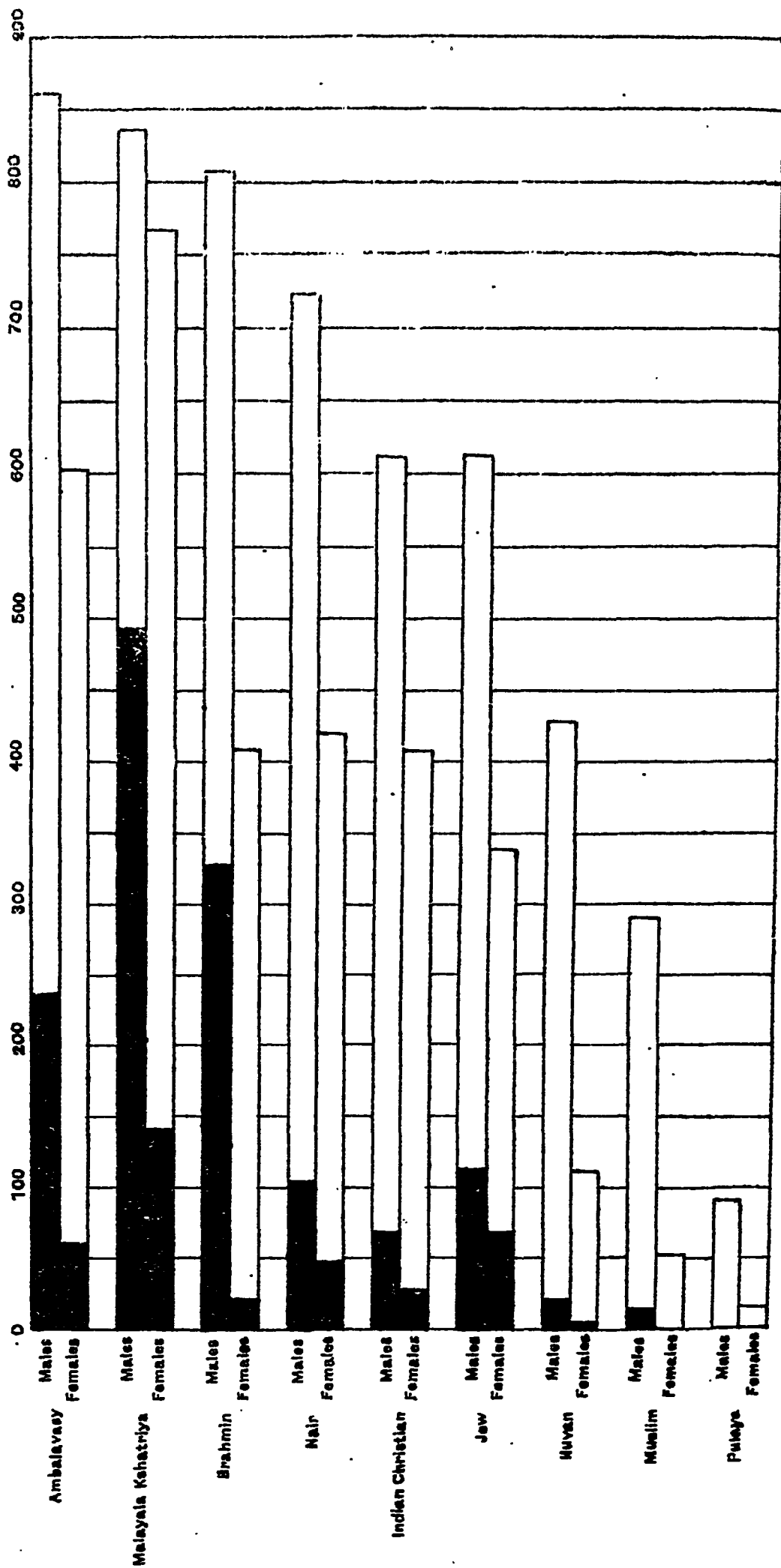
Literacy
among Hindus
by caste

9. The progress in literacy from decade to decade among the Christians as compared with the progress of other communities is shown below :

	Census Year	Hindus	Muslims	Christians	Jews	
Proportion per cent in the total population ..	{ 1931	64'8	7'3	27'8	..	
	{ 1921	66'0	7'0	26'8	..	
	{ 1911	67'1	7'0	25'1	..	
	{ 1901	68'3	6'7	24'4	..	
Proportion per cent in the total number of literates ..	{ 1931	{ Persons	56'7	3'5	39'6	..
		{ Males	59'9	4'6	35'4	..
		{ Females	50'4	1'5	47'8	..
	{ 1921	{ Persons	58'7	3'2	37'9	..
		{ Males	60'9	4'1	34'9	..
		{ Females	52'7	1'1	46'0	..
	{ 1911	{ Persons	60'4	3'4	36'0	..
		{ Males	62'4	4'0	33'3	..
		{ Females	52'2	0'7	46'9	..
	{ 1901	{ Persons	64'8	3'3	31'6	..
		{ Males	65'9	3'8	30'1	..
		{ Females	59'7	0'9	29'3	..
Percentage of literates in each religion (all ages) ..	{ 1931	24'7	13'7	40'1	39'1	
	{ 1921	16'5	8'5	26'2	27'8	
	{ 1911	13'6	7'4	21'5	19'7	
	{ 1901	12'7	6'7	17'4	20'8	

Diagram showing the literacy of selected Castes
(literate per mille of the Population)

[7 years and above]



The black portion indicates literacy in English

Whereas the contribution of the Christians to the literate population, which is proportionately much higher than that of the Hindus, has been steadily increasing, the contribution of the Hindus shows an equally steady decline. The gradual fall in the strength of the Hindu element in the total population of the State is not the only reason for this diminishing contribution. For it is seen from the variation in the percentage of literates in each religion from decade to decade that the Hindus as a whole have not been progressing at the same pace as the Christians. The explanation for this state of affairs is that more than 50 per cent of the Hindu population is made up of communities which, on account of extreme poverty, or the want of facilities resulting from the social disabilities* inherent in the rigid caste system of Malayali Hindus, or from both causes, are very much backward in literacy if not wholly illiterate. The statement in the margin will show that the so-called caste Hindus among the purely Malayali section of the population rank among the most literate classes in India, that the proportion of literates among them, both male and female, is far higher than among the Indian Christians, and that the pace of their progress is second to that of none. The statement includes the Tamil and Konkani Brahmans also who, though non-Malayalis, are prominent Hindu castes in the State.

Literacy
among caste
Hindus,

Caste or community (arranged according to rank in literacy.)	Percentage of literates (7 years and over for 1931 and all ages for the previous years.)			
	1931	1921	1911	1901
Both Sexes				
Hindu-Malayali Kshatriya	50	58	61	47
" Ambalavasi	73	48	40	40
" Brahman (Tamil)	69	49	43	40
" (Malayali)	63	47	43	47
" Nayar	56	31	27	27
Indian Christian	51	26	21	17
Jew	47	28	20	21
Hindu Brahman (Konkani)	45	24	29	24
Males.				
Hindu-Brahman (Tamil)	87	71	68	69
" Ambalavasi	86	61	55	61
" Brahman (Malayali)	85	63	63	70
" Malayali Kshatriya	84	66	72	62
" Brahman (Konkani)	72	37	50	44
" Nayar	72	43	41	43
Jew	61	38	32	38
Indian Christian	61	35	31	27
Females.				
Hindu-Malayali Kshatriya	77	51	49	32
" Ambalavasi	60	33	25	25
" Brahman (Tamil)	50	25	15	8
" (Malayali)	49	27	20	23
" Nayar	42	20	14	12
Indian Christian	41	17	11	6
Jew	34	18	9	5
Hindu-Brahman (Konkani)	18	8	4	2

10. Illiteracy among males is practically unknown in communities like the Tamil and Malayali Brahmans, the Ambalavasis and the Malayali Kshatriyas. Literacy among their women also is high, but the Malayali Kshatriyas enjoy an unassailable pre-eminence in this respect. And it is only in the fitness of things that the community to which the Ruling Family of the State belongs should set this worthy example to others. The Nayars, the third largest community in the State (coming after the Indian Christians and the Iluvans), occupy a high rank, the proportion of literates among their males being particularly high; and though they form but 11·8 per cent of the State's population, 19 per cent of the total number of literates and 23·2 per cent of the female literates in the State are Nayars, who thus contribute a proportionately higher percentage to the male

*This refers to the past. So far as the present is concerned, the disabilities have disappeared to a very considerable extent.

and female literate population than the Christians. In the light of the figures for English literacy discussed below, it will further be seen that the standard of literacy among these castes is higher than among others.

non-caste
Hindus,

11. Imperial Table XIV and Subsidiary Table V are of special interest and importance in that they show the figures and ratios for the literates of each caste and tribe separately. But a detailed examination of all these castes and tribes is out of the question because of considerations of space. It may however be noted that, among the non-caste Hindus, the Kaniyans—astrologers by profession—are one of the most literate castes in the State, 81 per cent of the males and 50 per cent of the females (aged 7 years and above) among them being literate. The Iluvans, the second largest community in the State forming 23 per cent of its total population, who were educationally backward, have been making such rapid and creditable progress that they have as many as 262 literates in every 1,000 of their population aged 7 years and above, the proportion for males being 429 and for females 111, so much so that 17 per cent of the literate population in the State belong to their fold. The Eluttassans, the Ambattans and Arayans, the Kanakkans and Kudumi Chettis, the Valans and Velans and the Velakkattalavans and Veluttedans are some of the other castes that show very considerable progress in literacy during the decade. And communities that are backward in literacy—most of the above belong to this class—enjoy special concessions in the matter of fees in all educational institutions in the State.

and depressed
classes and
hill tribes

12. In literacy, as in other matters, the depressed brother figures but poorly. Living in abject poverty and, for the most part, outside the pale of society, the unapproachable castes of the Pulayans, the Vettuvans, the Sambavans (Parayans, old style), the Ullatans and the Nayadis for long rivalled the hill tribes in illiteracy and ignorance. But the times are changed, and the social disabilities to which these people were subjected under the most rigid and exacting of caste systems are gradually disappearing. A sympathetic Government has been actively exerting itself for the improvement of their miserable lot. Still the depressed classes have hardly shown that progress which one might have expected from the very liberal measures adopted by the Darbar for the amelioration of their condition in general and for the removal of their illiteracy in particular. Heroic attempts have been made by the Education department to storm the citadel of their ignorance and to hoist the flag of learning within it. The weapons used in this warfare, if novel, are the most effective that can be employed for the purpose, and they recall to our mind the story of the Red Indian Chief who, in the midst of the impassioned address of the English Missionary on the greatness and glory of Christianity, quietly got up from his seat among the audience and told the inspired speaker to his utter discomfiture that what he and his brethren wanted was not eloquence or fine words but brandy and tobacco! A free meal at noon or a small money payment instead, and the free distribution of clothing, to depressed pupils in all schools appealed more powerfully to the ill-fed and ill-clad children of these communities than the richest literary repast served out to them gratis for their intellectual delectation. Many schools have been opened in localities where the depressed classes are found in large numbers. The children of these classes are given free tuition and free supplies of school requisites. Besides, special scholarships are awarded to them in all secondary schools and colleges in addition to a full remission of fees.* Many night schools, chiefly intended for the adult members of these communities, have also been started in suitable centres. And yet, in spite of

*For a full account of the concessions extended to depressed class pupils in the matter of education, please see paragraph 10 of Appendix II.—Depressed classes, and the footnotes to the paragraph,

these attractions, concessions and facilities, the depressed classes do not appear to be taking kindly to education; and the statistics of depressed pupils in schools given in the Administration Report of the State show a deplorable fall in their numbers during the year 1930—31.* This does not however mean that there has been no progress in literacy among them, and the figures contained in the following statement testify to the degree of success attained by the Education department during the decade under review.

Caste (arranged according to numerical strength)	Literates per mille of the population					
	1931 (7 years and above)			1921 (7 years and above)		
	Persons	Male	Female	Persons	Male	Female
1. Pulayan ..	53	91	17	9	16	..
2. Vettuvan ..	55	85	24	3	4	..
3. Sambavan (Parayan) ..	31	51	8	7	12	..
4. Ullatan ..	41	55	34	..	..	..
5. Nayadi ..	56	113	..	..	..	..

A similar campaign against illiteracy started recently among the primitive tribes of the hills has produced 9 male and 2 female literates among the 267 Kadars and 16 male and 1 female literates among the 3,185 Malayans.

13. The Muslims have always occupied the last place in literacy among the followers of different religions in the State. They form 7.3 per cent of the State's population but only 3.5 per cent of the literate population are Muslims. The restrictions enjoined by the *purdha* system must to a great extent account for the fact that there are but very few Muslim women able to read and write, and the disparity between the sexes in literacy is greatest among Muslims who have 230 literates in every 1,000 males but only 41 literates in the same number of females. And for every 100 male literates among them there are but 17 female literates.

Literacy
among
Muslims

The Census Report of 1901 contains the following observations regarding

English education by religion

outstripped them in another. That they are still maintaining the pace of their progress will be clear from the figures in the statement given below.

Literates in English in every 1,000.

Religion	1931		1921		1911		1901	
	Males	Females	Males	Females	Males	Females	Males	Females
Hindu ..	50	11	33	5	21	2	11'5	'5
Muslim ..	13	1	6	'5	4	..	1'9	..
Indian Christian ..	51	22	31	10	19	5	9'5	2
Jew ..	90	58	53	31	51	15	27'4	..

The Muslims, of course, occupy their unenviable position at the very bottom, several decades behind the Christians and Hindus. The Jews on the other hand stand far above the rest with 74 literates in English in every 1,000 (both sexes combined) against 37 among the Indian Christians. And 58 per mille of their female population are literate in English, while the Christians have but 22, the Hindus 11 and the Muslims 1 in every 1,000 women, able to read and write English.

18. Columns 8, 9 and 10 of Subsidiary Table V tell the interesting

and by caste and sex

Community	Literates in English in every 1,000 (7 years and above)		
	Persons	Males	Females
Indian Christian ..	48	68	28
Iluvan ..	12	21	5
Nayar ..	96	154	48

story of the progress made in higher education by the different castes and communities. Those that started early in the race for English education which, for many years, led to respectable if not lucrative careers, are to be distinguished by the high proportion of English literates among them. The marginal list gives the ratios for the Indian Christians,

Iluvans and Nayars, the three largest communities in the State. The proportion of English literates among the Indian Christians is only one half of that among the Nayars and the disparity is more prominent in the male than in the female population. Of the English literates in the State 29'8 per cent are Nayars who form but one-ninth of the total population, while the Indian Christians who number more than a fourth of the State's population contribute but 33'6 per cent, and the Iluvans only 7 per cent, of the English-educated population of the State. About 85 per cent of our English-educated women belong to these three communities, the Nayars claiming 35'4 per cent, the Christians 43'3 per cent and the Iluvans only 5'4 per cent. The highest places for English education are, however, monopolised by some of the smaller communities among the Hindus. There are but 41,324 Brahmans in the State—a mere 3'4 per cent of its population—but no less than 16'7 per cent of the English-educated population belong to this aristocracy of intellect. The enterprising Tamil Brahman enjoys an astonishing pre-eminence in this respect. in as much as 49 per cent of the male population in this community aged 7 years and above are able to read and write English. The Konkani Brahman also stands high, but far below his Tamil brother. The head of this order of aristocracy, the orthodox and conservative Nambudiri, who for decades looked upon the language of the 'foreign heretic' as an object of intellectual if not moral

Community		Literates in English in every 1,000 (7 years and above)		
		Persons	Males	Females
Brahman	Tamil	264	494	35
"	Konkani	149	250	18
"	Nambudiri	43	83	1
Malayali Kshatriya		296	493	112
Ambalavasi		147	237	61

pollution, is at long last moving with the times and already showing excellent results. The Ambalavasis are behind the Tamil Brahmans though their rank is high. But even the Tamil Brahman has to yield the palm to the Malayali Kshatriyas, who enjoy the same distinction in English as in general literacy, and among whom 49 per cent of the males and 14 per cent of the females aged 7 years and above are English-educated.

The Brahmans' supremacy is confined to the male section of their population. Child marriages among the Tamil Brahmans, the conservatism of the Konkans and the *purdha* system and orthodoxy of the Nambudiris account for the comparatively low proportion of English-educated women among them. But the Time Spirit has affected even the Nambudiri women in their *purdha*, and the ghosts of their grandsires must be stirring uneasily in their graves to see Nambudiri maidens discarding their umbrella-veils and going to public schools, and Srimati Parvathi Antharjanam* presiding over public meetings and joining the deliberations in the State Legislative Council over the Nambudiri Bill which is to pave the way for the emancipation of her sisters.

Subsidiary Table V shows that almost all communities including the backward ones have taken to English education and are showing considerable progress in it. It is no doubt a sign of the times that even the depressed classes of the Pulayans, Vettuvans and Sambavans have a few English literates among them. And the sight of the undergraduate Pulaya girl in the Maharaja's College at Ernakulam must certainly inspire sentiments of awe and wonder in the elderly members of her community, sentiments not much different from those which Captain Cuttle's mother would have entertained if she had lived to see her worthy offspring translated into a dealer in nautical instruments and "a man o' science."

19. The statistics of the Education department are given in Subsidiary Tables VIII, VIII A and IX. A comparison of the figures of educational institutions returned in 1931 with the figures of 1921, 1911 and 1901 is likely to lead to the inference that there is gradual retrogression in the field of education.

Statistics of
the Education
department
and progress
of education

*Srimati Nenmanimangalam Parvathi Antharjanam is an enlightened Nambudiri lady who has discarded her veil. She has been nominated as a special member of the State Legislative Council in connection with the Nambudiri Bill now before the Council.

The following account of a meeting of the Select Committee for the Nambudiri Bill, supplied to the Madras daily, *the Hindu*, by its Trichur correspondent, is not without humour:

"There were some interesting incidents when the Select Committee of the Cochin Nambudiri Bill recorded evidence recently.

The majority of the young Nambudiris were in favour of the Bill for marriage of all males in their community (instead of the eldest alone so marrying at present leaving the rest to resort to a sort of marriage with females of the Nayar and Ambalavasi communities), for stopping polygamy, for stamping out dowry practice, and for family management of a responsible nature. But the few elder, the orthodox of the community, who appeared before the Committee, were against such progressive change and refused to look at Mrs. Nenmanimangalam Parvathi (lady Nambudiri member specially nominated for the Bill), or to answer her questions. The President had even to stop examining one Mr. Thuppan Nambudiri in the circumstance. Another, Mr. Kally Thamarapilly Nambudiri, preferred to be under a veil (of his own make) to avoid the sight of Mrs. Nenmanimangalam who had discarded the *purdha*."

("The veil of his own make" is reported to have been a piece of cloth which the gentleman held stretched out before him like a curtain or screen, hiding his upper half from the audience.)

But the number of pupils under instruction will give a more just and correct idea of the situation. Collegiate education has made remarkable progress during the past decade. The two second grade colleges of 1921 were raised to the first grade, and another first grade college for women, an aided institution run by the St. Teresa's Convent at Ernakulam, was opened. Accordingly the strength of the college classes rose by 129 per cent (from 438 to 1,003) during the period. Besides, the first grade college at Alwaye in Travancore territory is so situated that it is of as much service to Cochin as to Travancore. Statistics are not available of the many scores of Cochin students * pursuing higher studies in arts and professional colleges at educational centres like Madras, Trichinopoly, Trivandrum, Madura, Chidambaram, Bombay, Calcutta and Benares, and in foreign universities. Secondary education too has kept pace with collegiate education and there are now 42 high schools (of which 12 are exclusively for girls,) with a strength of 6,105 pupils against 28 high schools and 2,574 pupils in 1921, the increase in the number of pupils being 137 per cent. Lower secondary schools also have increased in numbers and their strength rose from 6,781 to 10,701 or by 58 per cent. Nor has primary education lagged behind, for the returns show that there are as many as 121,266 pupils under instruction in the primary classes against 79,381 in 1921. The figures represent an increase of 53 per cent. There is a good deal of confusion in regard to the number of primary schools returned at the previous censuses. The 503 schools shown against 1931 in Subsidiary Table VIII are purely literary schools, whereas the 1,026 primary schools of 1921 include 576 unpaid, indigenous institutions and other special schools. In 1923 a special census of the indigenous schools was taken, when it was seen that there were only 289 such schools with 6,921 pupils in them instead of the 576 schools and 11,437 pupils returned by the Education department in 1921. Though this department has included the 289 indigenous schools and 6,921 pupils in its returns for 1931, it is not known whether these institutions exist now and, if they do, what their strength is. This unknown and uncertain quantity has been excluded from the figures for 1931 in Subsidiary Table VIII, and hence the great disparity between 1921 and 1931 in the number of primary schools and the total number of educational institutions. That there has been an actual rise in the number of primary schools during the decade under review is clear enough from the increase of 53 ** per cent in the number of pupils.

20. In the marginal statement an attempt is made to correlate the census

Ratio of
literate
to learners:
correlation of
census figures
with the
figures of
the Education
Department

No. of pupils returned by the Education de- partment (excluding upper secondary and collegiate sections)		No. of literate under 15 returned at the census	Proportion per cent of literate to learners
1931	142,056	91,116	64.1
1921	87,223	32,710	37.5
1911	49,324	19,313	39.7
1901	33,732	14,539	37.5

figures of literates under 15 years with the returns of pupils obtained from the Education department. According to these returns the strength of the primary schools is 121,266 and that of the Special schools 10,089. But the average boy or girl who has completed 14 years will be at least in the highest class of the lower secondary school if not in the upper secondary classes, and therefore we

have to add the 10,701 pupils of the lower secondary schools also to the above

* The University examination results in Subsidiary Table IX are incomplete because they do not include the results of the students referred to here.

** The percentage of increase will be 63 if the pupils of the indigenous schools and the special (Night) schools are included as in 1921.

numbers since our calculation is to include all literates under 15. The approximate number of children under 15 years attending schools will thus be 142,056 according to the statistics of the Education department, while the census returns give 91,116 literates under 15. The proportion per cent of literates to learners therefore works out at 64. The results of our calculation show that the statistics of the Education department are in agreement with the census statistics. For, out of the 121,266 pupils in the primary schools we have to select only those that have attained the census standard of literacy. The instructions issued to enumerators in this connection in consultation with the educational authorities were to the effect that only such pupils were to be returned as literate as had completed at least three out of their four years' primary course at the time of the final census, and in view of the high standard maintained in the State schools, these instructions were considered as strict enough. The pupils of the fourth and third standards, who had just completed four and three years respectively of their primary course, were accordingly returned as literate, and the pupils of the first and second standards were treated as illiterate. About 40 per cent of the primary school pupils, and all the pupils of the special and lower secondary schools, numbering in all about 70,000, should therefore be included in the group of literates under 15. There will then be a difference of about 20,000 to be accounted for, the total number of literates under 15 being 91,116. The explanation for this difference is to be sought for in the numbers of those pupils of the upper secondary classes that are under 15, of those who left school during or after their lower secondary course and who are still under 15* and of those who left school after their primary course and who too are still under 15 years (see column 11 of Subsidiary Table XI). The fact that the educational statistics of 1931 disclose a fall of more than 6,000 in the number of pupils during the academic year 1930—31 is of special significance in this connection.

The ratio of literates to learners is high enough to testify to the effective character of the education imparted to them; and the ratio for 1931 compares very favourably with the ratios for past years.

21. The results of the educational efforts of the past decade reviewed in paragraph 19 above may be summed up in the statement that there are 149,164 pupils (excluding the uncertain figure of 6,921 belonging to the 289 unaided, indigenous institutions) under instruction at the end of the period against 90,215 at its beginning. This represents an increase of no less than 65 per cent. The progress revealed by these figures has been achieved in spite of the fact that the Darbar has not yet adopted any system of compulsory primary education. But an enlightened policy was pursued in educational matters and private institutions were supported with liberal grants. Education in vernacular primary schools is free to all, and we have already seen substantial concessions are extended to the backward and depressed communities. Facilities for elementary education have been provided in all parts of the State, and even the Kaders of the forests have their school on their hillside. From the statement appended to paragraph 6 above it will be seen that the State is well equipped in the matter of educational facilities, and such so that if all the schools in the State are evenly distributed, each village will have on an average almost three schools in it.

Educational
policy

22. And yet from Subsidiary Table XI it is seen that the population of 178,516 children aged 5 and under 15 years is 178,516.

*Columns 11 and 14 of Subsidiary Table XI show the number of pupils during or after their primary course, and the number of pupils during or after their lower secondary course.

(42.3 per cent of boys and 55.6 per cent of girls,) have never attended any school: and to this number must be added 3,610 boys and 3,216 girls who left school before they completed their primary course, and who therefore represent the wastage in primary education.* The percentage of children aged 6 to 12 years who are at school (including the few that have left school after successfully completing their primary course) is but 47. These figures will form a proper basis on which the question of compulsory primary education may be discussed and the educational policy of the Darbar revised if necessary.

Expenditure
on education

23. The expenditure on education has naturally kept pace with the progress of educational activities and has increased by more than 50 per cent during the past ten years. In the financial year 1930—31 it was Rs. 14,03,360 (more than 16 per cent of the gross revenue, and 17.4 per cent of the total expenditure). The corresponding expenditure in 1920—21 was only Rs. 8,92,231 (14.8 per cent of the gross revenue and 14.7 per cent of the total expenditure).

Statistics of
periodicals

24. Subsidiary Table XIV shows the statistics of the periodicals published in the State and the extent of their circulation. Though the figures indicate perceptible progress since 1921, they are very far indeed from erring on the side of superfluity. Nor do they give a true idea of the extent to which literacy has spread among the lower orders at least in urban areas, or to which newspapers are in demand among them. It is not a very uncommon sight to see the Rikshawalla, who waits for his hire in the street, purchasing a copy of the day's *Gomati*** hawked about in the streets and selling like hot cakes at 3 pies a copy, and deciphering the articles on the political situation and civil disobedience in British India! Verily Cochin is not far from "the realization of the visions of the journalist, who saw, as in a glass darkly, Ramaswami leaning at even in intellectual contemplation on the five-barred gate of his paddy field, or deciphering the daily newspapers in the village smithy".

Modern
education and
its results

25. This chapter may be closed with a few observations on the vital problems connected with the progress of modern education in the State. It is now four decades since the old and popular *path* schools were superseded in favour of schools of the modern type, and throughout this period the course of the new system of education has been marked by steady and uninterrupted progress. The statistics reviewed in this chapter prove that the primary object of education—that of conquering ignorance and bringing the minimum knowledge of letters to all—is being fulfilled in an ever increasing measure. The achievements of the educational agencies in the State, both Sirkar and private, have been such as any State or Province can justly be proud of. They have

* This is a gross estimate of the actual wastage in primary education. As no special provision is made for the retention of school records, no record was kept. Besides, they give no information as to the number of children who leave school before completing their primary course, and do not fall within the age period 6—12. Reliable statistics of the wastage, which would be valuable to be kept, should be maintained during their four years' course in primary schools, and the statistics sent from the Education Department.

** The *Gomati* is a weekly paper published by the Government of all primary schools in the State put together. In 1930—31, the circulation of the paper was 11,000. Of these, only 1,000 are sent to the III in the State, and the rest are sent to the IV in the State. Only these papers are sent to the IV in the State.

† The *Gomati* is a weekly paper published by the Government of all primary schools in the State put together. In 1930—31, the circulation of the paper was 11,000. Of these, only 1,000 are sent to the III in the State, and the rest are sent to the IV in the State. Only these papers are sent to the IV in the State.

** The *Gomati* is a weekly paper published by the Government of all primary schools in the State put together.

placed Cochin in the very forefront of all progressive and educated States in the Indian Empire. But the present system of education is also responsible for bringing in its wake many dark and baffling problems that defy all attempts at solution:

26. "The main point to which attention is now directed is the study of English. The material prosperity or progress of a community or of any part of India is even gauged by the degree of advance made in the same. It is likewise regarded by the people themselves as the one central hope of salvation for them".

"The value set at present on English education is so great that only one who possesses it now passes for a man of learning. That English education is a great leveller cannot be questioned, and its effect is markedly felt in the increasing cordiality of the relations between men of various castes and creeds. While the study of English stimulates intelligence and supplies a common medium of culture, it is also slowly renovating social conditions and modifying domestic relations, so that all over the country the old order of ideas is by degrees yielding place to new. The circumstance that females are taking to it in steadily increasing numbers, and that they also are yearning for a better state of things is a propitious sign that the new civilization will finally settle itself without violence to domestic tranquillity and social happiness".

Thus wrote the Census Superintendent of 1901 in the chapter on Education in his Report, and it may be conceded that his anticipations have been realized to a considerable extent within the brief period of 30 years that have since elapsed. But little did he dream that the new order of civilization, the dawn of which appeared so rosy and refreshing to him, would usher in trials of the kind we are experiencing at present and that the very thing which the people regarded as their one central hope and salvation would ere long prove their chief despair and damnation. The high price set on English education was chiefly because of "the direct attachment of graduated pecuniary values to the passing of each and every examination" and, as English-educated persons were shown preference in the public service, a race began for higher education in which one community after another competed. The pecuniary value attached to the examinations began to decline because English-educated persons soon overstocked their own market. By the beginning of the decade we are dealing with, the supply far exceeded the demand. The public service was full and could not absorb more. The literary professions were all overcrowded. Those that had received English education at much cost and labour now found themselves unemployed or unsuitably employed on absurdly low salaries.* Nor could they turn to other walks in life since by temperament and training they were fit only for such pursuits as called for nothing more than a purely literary type of education. And thus arose the thorny problem of "educated unemployment", a problem that grows more complicated from year to year, because each year sends its new recruits to swell the ranks of the army of unemployed young men who are chiefly to be distinguished by an air of discontent and listlessness that sits heavy on their dejected features.

Problems of
modern educa-
tion: educated
unemploy-
ment

Paragraphs 36 to 39 of the last chapter, in which the results of the special census of educated unemployment have been reviewed, may be recalled in this connection.

* A single instance will suffice to show the gravity of the problem in this State. Graduates of the Madras University have joined the Police department as recruits. During the period of their training they will receive a *monthly allowance of Rs. 10*. After training they will develop into regular police constables on a *monthly salary of Rs. 12*! And yet there are many—graduates, undergraduates and School Finals—who envy these graduate-recruits for their extraordinary good luck in getting employed !!

**Disturbing
signs and
outlook****27. Comparing the statistics of the Education department for the two**

Year	Number of literary institutions	Number of pupils
1930	751	152,132
1931	731	145,992

years 1930 and 1931, one wonders whether the fall in the number of pupils referred to in paragraph 20 above, and shown in the margin, is to be attributed merely to the economic depression of the times as done by the educational authorities. Does it not also show that at least some people

have begun to entertain misgivings about the utility of the kind of education their children are receiving? It is significant that the decrease in strength is confined to the lower secondary and primary classes alone. The pupils of the upper secondary and college departments are not proof against the economic depression and yet their numbers show no decline but an actual increase. The probable explanation is that they have reached a stage in higher education at which it will be unwise on their part to withdraw. Be the reasons what they may, the fall in the strength of pupils particularly of the primary classes is not a happy sign. Should it continue in future years also, the progress of literacy during the next decade cannot but be seriously affected.

28. The steady increase in the number of industrial institutions will**Vocational
education**

Year	Number of industrial institutions	Number o pupils
1921	19	1,125
1930	41	3,039
1931	42	3,172

show that the educational authorities have been alive to the situation and adopting remedial measures against the growing evil. Vocational instruction is being gradually introduced in literary schools also. It is, however, extremely doubtful whether the opening of a few more industrial schools or the teaching of a few vocational sub-

jects in the literary schools will solve the mighty problem before us. When the present system of literary education is overhauled from top to bottom; when in its place a more useful and popular system, based on and in harmony with the normal lives and the intimate needs of the people, and imparting both theoretical and practical instruction in vocational subjects which will thoroughly equip the pupils for agricultural, industrial or other useful pursuits in life that help in the production of wealth, is developed; and when the people freely take to the new system realizing in full that the higher English education of the prevalent type must be left to the rich and leisured, or intellectually gifted, few; when the present order changes giving place to a new and more practical one on the above or similar lines, then indeed shall we hope to see the dawn of a new era of contented progress in the light of which the dark trials of the present are bound to disappear.

SUBSIDIARY TABLES.
 I.—Literacy by age, sex and religion.

Religion	Number per millo who are literate												Number per millo who are illiterate			Number per millo who are literate in English			
	All ages			0—5		5—10		10—15		15—20		20 and over							
	Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Total	Males	Females					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
All religions	282	383	185	2	2	204	191	439	303	575	321	498	187	718	617	815	31	48	14
Hindū	247	337	143	2	1	248	157	411	245	515	245	461	139	753	643	857	30	50	11
Muslim	137	230	41	1	1	135	64	236	97	331	71	316	26	853	770	959	7	13	1
Christian	401	480	323	4	3	313	295	553	450	721	556	632	353	522	520	677	37	54	24
European	911	931	889	..	..	..	313	1,000	1,000	1,000	1,000	1,000	1,000	89	69	111	866	916	815
Anglo-Indian	620	629	573	10	8	282	262	772	794	861	733	792	702	355	371	341	353	351	260
Indian-Christian	400	479	322	4	3	333	295	552	478	720	551	611	350	620	521	679	37	51	22
Jain	419	619	163	..	77	214	286	333	300	857	333	570	57	581	381	837	24	42	..
Jew	391	494	289	18	22	376	298	563	381	639	487	625	293	629	505	711	74	90	58
Buddhist	667	725	600	91	..	800	571	857	720	831	1,000	955	684	313	275	400	354	490	200
Zoroastrian	1,000	1,000	1,000	..	..	..	..	..	..	..	1,000	1,000	1,000	..	..	..	667	1,000	500

II.—Specific figures of literacy by sex and locality.

Taluks	Number of persons		Number literate (all ages)		Literate in English (all ages)	
	Males	Females	Males	Females	Males	Females
I	2	3	4	5	6	7
COCHIN STATE ..	589,813	615,203	225,669	113,984	28,537	8,442
Cochin-Kanayannur ..	177,242	173,026	79,743	38,559	11,738	3,329
Cranganur ..	21,099	21,432	7,593	3,231	767	327
Mukundapuram ..	127,738	135,984	44,394	22,296	3,317	1,085
Trichur ..	115,523	123,734	50,402	28,574	7,225	2,441
Talapilli ..	96,173	106,251	31,721	17,094	3,187	879
Chittur ..	52,038	54,776	11,816	4,227	2,303	381

III.—Proportional figures of literacy by sex and locality.

Taluks	Number per mille who are literate (all ages)		
	Persons	Males	Females
I	2	3	4
COCHIN STATE ..	282	383	185
Cochin-Kanayannur ..	338	450	223
Cranganur ..	255	360	151
Mukundapuram ..	253	348	164
Trichur ..	330	436	231
Talapilli ..	241	330	161
Chittur ..	150	227	77

IV.—Proportional figures of English literacy by sex and locality.

Taluks	Number of persons literate in English in every 10,000		
	Persons	Males	Females
I	2	3	4
COCHIN STATE ..	307	484	137
Cochin-Kanayannur ..	430	662	192
Cranganur ..	257	364	153
Mukundapuram ..	167	260	80
Trichur ..	404	625	197
Talapilli ..	201	331	83
Chittur ..	251	443	70

V.—Literacy by caste (1931, 7 years and over and 1921, all ages.)

Caste	Number per 1,000 who are literate						Number per 10,000 who are literate in English					
	1931			1921			1931			1921		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU												
Agamudaiyan ..	161	313	27	..	..	..	47	101	..	..	..	..
Ambalavasi ..	723	861	602	482	636	327	1,468	2,369	608	759	1,258	244
Adikal ..	636	1,000	..	..	..	..	455	714	..	..	..	..
Chakkiyar ..	615	282	409	..	..	..	513	1,176	..	..	..	..
Chakkiyar Nambiyar ..	754	804	632	..	..	..	2,000	2,825	..	..	..	..
Chengazhi Nambiyar ..	538	732	329	..	..	..	886	1,585	132	..	..	..
Kallattu Kurup ..	548	762	386	..	..	..	411	714	181	..	..	..
Marar ..	675	801	555	..	..	..	1,363	1,856	890	..	..	..
Nambiyassan ..	715	884	541	..	..	..	949	1,865	..	..	..	..
Fisharodi ..	719	872	580	..	..	..	1,628	2,712	631	..	..	..
Pushpakan Nambiyar ..	743	879	601	..	..	..	1,496	2,832	119	..	..	..
Putuval ..	796	872	739	..	..	..	1,859	2,983	1,009	..	..	..
Tiyyattanni ..	889	1,000	750	..	..	..	2,222	4,000	..	..	..	..
Unni ..	790	870	697	..	..	..	2,028	2,468	1,515	..	..	..
Variyar ..	788	903	678	..	..	..	1,662	2,753	620	..	..	..
Ambartan ..	299	470	194	..	..	..	192	348	47	..	..	..
Arayan ..	283	428	118	122	202	26	93	139	41	23	39	4
Baniya ..	496	697	286	..	..	..	543	1,061	..	..	..	..
Boya ..	5	10	..	..	..	..	..	..	..	..	..	..
Brahman ..	613	828	409	422	598	211	1,841	3,381	232	1,061	1,849	120
Embran ..	525	659	292	..	..	..	425	621	82	..	..	..
Ganda ..	198	272	83	..	..	..	494	683	194	..	..	..
Gujarati ..	488	716	192	..	..	..	952	1,684	..	..	..	..
Konkani ..	450	723	175	239	369	84	1,492	2,800	176	709	1,223	79
Marathi ..	497	728	213	..	..	..	2,095	3,696	133	..	..	..
Elayad ..	720	882	526	465	629	273	517	949	..	256	483	7
Malayali } Muttad ..	806	869	742				1,550	3,000	73			
Nambudiri ..	664	845	477				425	831	3			
Tamil ..	686	869	503	489	712	246	2,644	4,242	349	1,253	2,577	245
Telugu ..	783	920	619	..	..	..	4,130	7,200	275	..	..	..
Others ..	540	662	182	353	453	140	805	1,077	..	227	2,225	151
Chakkan ..	233	378	87	114	190	24	158	304	22	128	325	4
Chakkiliyan ..	28	33	22	..	..	..	15	..	..	..	..	..
Chaliyan { Chaliyan ..	240	302	169	151	254	47	153	125	220	22	22	11
Pattaryan ..	413	581	260				355	528	120	22	22	11

V.—Literacy by caste (1931, 7 years and over and 1921, all ages.)—cont.

Caste	Number per 1,000 who are literate						Number per 10,000 who are literate in English					
	1931			1921			1931			1921		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—cont.												
Chavalan ..	83	154	10	..	..	..	..	..	..	..	..	..
Chetti ..	181	335	56	79	157	14	155	334	9	105	230	2
Dasi ..	442	664	330	..	..	..	1,128	2,364	505	..	..	..
Devangan ..	204	371	39	227	456	57	121	229	15	514	1,013	142
Eluthassan ..	289	462	127	126	219	39	161	286	44	40	72	10
Eravalan ..	2	4	..	..	..	..	..	..	..	..	..	..
Idaiyan ..	373	472	263	..	..	..	740	1,288	135	..	..	..
Ilavan ..	262	429	111	105	186	33	118	205	49	38	71	7
Kadan ..	54	81	22	..	..	..	..	..	..	..	..	..
Kailolan ..	92	186	10	89	201	7	86	172	6	71	163	4
Kakkalan ..	181	277	76	..	..	..	52	99	..	..	..	..
Kallan ..	229	427	55	..	..	..	..	..	..	..	..	..
Kammalan ..	296	511	95	129	238	25	43	82	8	12	23	2
Kallasari ..	313	576	55	..	..	..	24	48	..	..	..	..
Kallan ..	156	334	63	..	..	..	30	58	3	..	..	..
Karasani ..	307	548	85	..	..	..	39	75	6	..	..	..
Monsari ..	260	412	105	..	..	..	43	86	..	..	..	..
Tattan ..	438	671	217	..	..	..	105	185	29	..	..	..
Totkolan ..	191	343	57	..	..	..	..	..	..	..	..	..
Kavalan ..	103	171	35	44	76	8	11	16	6	..	..	..
Kavala ..	636	863	501	371	531	237	169	313	25	46	101	..
Kavala ..	10	20	..	..	..	..	15	29	..	..	..	..
Kavala ..	133	247	17	43	60	31	68	129	7	..	..	..
Kavala ..	11	22	..	..	..	..	..	..	..	..	..	..
Kavala ..	615	723	577	..	..	..	2,175	3,506	1,001	..	..	..
Kavala ..	179	762	167	..	..	..	917	1,746	..	..	..	..
Kavala ..	222	369	18	..	..	..	213	357	..	..	..	..
Kavala ..	26	111	76	..	..	..	..	..	..	..	..	..
Kavala ..	727	339	767	579	653	507	2,664	4,931	1,422	1,583	2,419	822
Kavala ..	111	111	47	..	..	..	976	2,222	..	..	..	..
Kavala ..	151	153	503	..	..	..	833	1,042	..	..	..	..
Kavala ..	111	250	21	35	169	6	49	91	5	9	14	4
Kavala ..	111	111	21	..	..	..	151	313	..	..	..	..
Kavala ..	41	71	12	21	43	1	..	..	..	26	56	..

V.—Literacy by caste (1931, 7 years and over and 1921, all ages.)—cont.

Caste	Number per 1,000 who are literate						Number per 10,000 who are literate in English					
	1931			1921			1931			1921		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
I	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—cont.												
Malayan ..	7	12	1	..	..	..	..	..	..	..	..	..
Nambidi ..	599	769	484	..	..	..	994	2,231	156	..	..	..
Nanjanattu Pillai ..	556	686	333	..	..	..	1,516	2,229	294	..	..	..
Nayadi ..	56	113	..	..	..	..	..	..	..	..	..	..
Nayar ..	557	722	420	310	429	200	960	1,541	477	396	633	176
Odan ..	83	156	12	..	..	..	..	..	..	..	..	..
Ottanaikan (Odde) ..	49	81	15	62	114	12	51	92	9	..	..	..
Panan ..	172	248	98	100	186	32	..	..	..	..	..	..
Pandaran ..	168	294	48	64	107	24	48	94	5	39	69	11
Panditattan ..	309	494	110	288	478	39	165	294	26	92	109	71
Pulayan ..	53	91	17	9	16	3	8	14	2	..	1	..
Pulluvan ..	230	386	72	..	..	..	72	143	..	..	..	..
Samantan ..	654	882	512	..	..	..	992	1,955	157	..	..	..
Sambavan (Parayan) ..	31	54	8	7	12	3	4	9	..	1	..	3
Do. Tamil ..	65	119	8	..	..	..	36	70	..	..	..	..
Tarakan ..	302	484	139	..	..	..	515	978	98	..	..	..
Tottiyar ..	58	78	45	..	..	..	..	..	..	..	..	..
Ullatan ..	44	55	34	..	..	..	..	..	..	..	..	..
Vadakan ..	55	114	5	..	..	..	36	77	..	..	..	..
Vaisyar ..	410	644	127	..	..	..	858	1,538	39	..	..	..
Valan ..	307	461	144	117	208	42	168	258	73	25	52	4
Valluvan ..	6	12	..	..	..	..	..	..	..	..	..	..
Vaniyar ..	339	615	64	..	..	..	377	754	..	..	..	..
Vannan ..	59	105	11	..	..	..	..	..	..	..	..	..
Velakkattalavan ..	352	501	214	165	254	86	139	197	85	31	27	35
Velan ..	287	519	77	181	335	23	32	60	7	13	25	..
Vellalan ..	333	545	122	241	324	100	566	1,042	95	401	604	59
Veluttedan ..	310	471	179	144	222	75	138	266	34	24	45	6
Vettuvan ..	55	85	24	3	4	2	11	15	7	..	..	..
Vilkurup ..	258	429	114	..	..	..	7	15	..	..	..	..
Minor castes ..	172	266	72	..	..	..	323	584	52	..	..	..
Caste unspecified ..	330	511	150	..	..	..	742	1,353	63	..	..	..
No caste ..	714	833	..	..	..	..	2,143	2,500	..	..	..	..

V.—Literacy by caste (1931, 7 years and over and 1921, all ages.)—cont.

Caste	Number per 1,000 who are literate						Number per 10,000 who are literate in English					
	1931			1921			1931			1921		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
I	2	3	4	5	6	7	8	9	10	11	12	13
MUSLIM												
Jonakan ..	156	265	45	68	128	7	51	96	5	15	29	1
Ravuttan ..	158	230	27	129	227	12	111	210	5	64	110	10
Others ..	234	377	85	..	..	..	180	330	22	..	..	..
CHRISTIAN												
Anglo-Indian ..	725	790	667	288	235	350	3,736	3,565	3,886	1,389	1,219	1,536
European ..	562	982	939	909	907	913	9,231	9,091	9,388	8,485	8,605	8,261
Indian Christian ..	508	612	407	262	351	172	475	678	277	205	309	101
JAIN	503	745	178	356	569	70	292	510	..	495	517	465
JEW	471	612	339	278	380	176	899	1,127	685	368	528	207
BUDDHIST	808	923	692	..	..	..	4,359	6,410	2,308	..	..	..
ZOROASTRIAN	1,000	1,000	1,000	..	..	..	6,667	10,000	5,000	..	..	..

.. Note.—Figures for columns left blank under 1921 are not available.

VI.—Progress of Literacy since 1881.

NATURAL DIVISION "Malabar and Konkan"		Number of literates per mille											
		All ages (10 and over)											
		Male						Female					
		1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
I		2	3	4	5	6	7	8	9	10	11	12	13
Cochin State	..	497	305	339	302	376	..	225	127	79	59	62	..

		Number of literates per mille											
		20 and over											
		Male						Female					
		1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
II		18	19	20	21	22	23	24	25	26	27	28	29
III		101	174	104	77	408	307	367	343	187	113	73	56

in the year 1881, the population of the State was 1,07,532 persons returned as literate in 1881. Figures by sex and age are not available. Figures for 1891 for the age periods of 15—20 and

VIII.—(b) The number of institutions and pupils according to the returns of the Education Department.

Class of Institution	1931		1921		1911		1901	
	No. of Institutions	No. of Scholars	No. of Institutions	No. of Scholars	No. of Institutions	No. of Scholars	No. of Institutions	No. of Scholars
I	2	3	4	5	6	7	8	9
First Grade Colleges ..	3	1,003	..	..	..	..	..	..
Second Grade Colleges ..	..	..	2	438	1	192	1	57
High Schools ..	42	*6,105	28	2,574	13	1,246	8	804
Lower Secondary Schools ..	60	† 10,701	61	6,781	21	2,646	19	1,696
Primary Schools ..	503	‡ 121,266	1,026	79,381	969	46,550	375	29,139
Night Schools ..	111	6,099						
Special Schools, such as technical, Industrial and Religious Schools ..	54	3,990	21	1,041	11	638	386	7,904
Total ..	773	149,164	1,138	90,215	1,015	51,322	1,289	39,600

* Strength of upper secondary classes only.

† Includes the strength of the lower secondary classes (1) of the 60 Lower Secondary Schools and (2) of the 42 High Schools.

‡ Includes the strength (1) of the 503 Primary Schools (2) of the primary classes of the 60 Lower Secondary Schools and (3) of the primary classes of the 42 High Schools.

IX.—Main results of University Examinations.

Examination	1931		1921		1911		1901	
	Candidates	Passed	Candidates	Passed	Candidates	Passed	Candidates	Passed
I	2	3	4	5	6	7	8	9
Entrance Examination ..	1,941	490	532	234	378	102	133	41
Intermediate Examination ..	279	149	156	80	55	27	17	11
B. A. Examination ..	170	68	..	..	..	..	..	..
Total ..	2,390	707	688	314	433	129	150	52

X.—Statement showing the number of persons among literates who have successfully completed their Primary course in schools according to the Census of 1931.

Number of persons who have successfully completed the Primary course by Religion																		
TALUK		All Religions			Hindu		Christian		Muslim		Jew		Jain		Buddhist		Zoroastrian	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	..	116,394	78,848	37,546	46,290	18,747	30,226	18,386	2,185	322	102	76	24	2	20	12	1	1
	..	41,639	30,575	11,064	16,874	6,169	12,702	6,738	873	75	102	76	24	2	1	3	1	1
	..	2,992	2,025	967	1,647	820	165	109	213	38	..	..	..	..	..	..	..	..
	..	17,266	11,387	5,879	5,993	2,412	5,026	3,380	363	85	..	..	..	..	5	2	..	..
	..	31,748	20,808	10,940	11,395	5,093	9,020	5,792	379	48	..	..	..	..	14	7	..	..
	..	13,787	8,922	4,865	5,657	2,491	3,085	2,311	180	63	..	..	..	..	..	..	..	..
	..	6,962	5,131	1,831	4,724	1,762	230	56	177	13	..	..	..	..	..	..	..	..

XI.—Statement showing the number and literacy of children of school-going age (6—12) in the State.—(1) by Taluks.

TALUKS	Total number of children of school-going age (between 6 and 12 years of age)			Number of children who are now attending school						Number of children who have left school						Number of children who have not attended any school		
	Total			Above Primary classes			In Primary classes			Total			After completing Primary course			Before completing Primary course		
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
COCHIN STATE	178,516	90,865	87,651	4,168	2,621	1,547	78,300	45,025	33,275	1,996	1,132	864	6,826	3,610	3,216	87,226	38,477	48,749
Cochin-Kanayannur	51,458	26,176	25,282	1,342	972	570	26,320	14,760	11,560	684	372	312	2,265	1,106	1,159	20,647	8,966	11,681
Cranganur	6,509	3,306	3,203	105	63	42	2,417	1,383	1,034	47	27	20	198	117	81	3,742	1,716	2,026
Mukundapuram	40,250	20,663	19,587	453	285	168	17,701	10,506	7,195	333	183	150	1,720	977	743	20,043	8,712	11,331
Trichur	34,857	17,735	17,122	1,217	752	465	17,399	9,803	7,536	471	279	192	1,269	624	645	14,501	6,277	8,224
Thalappilly	29,701	14,983	14,718	442	285	157	11,189	6,413	4,776	370	253	117	1,145	666	479	16,555	7,366	9,189
Chittur	15,741	8,002	7,739	409	261	145	3,274	2,160	1,114	91	18	73	229	120	109	11,738	5,440	6,298

Table No. 10.—Showing the number and literacy of children of school-going age (6—12) in the State.—(c) by Religion.

1	Total number of children of school-going age (between 6 and 12 years of age)			Number of children who are now attending school						Number of children who have left school						Number of children who have not attended any school		
				Above Primary classes			In Primary classes						After completing Primary course			Before completing Primary course		
				Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls
	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls
ALL RELIGIONS	178,516	90,865	87,651	4,168	2,621	1,547	78,300	45,025	33,275	1,996	1,132	864	6,826	3,610	3,216	87,226	38,477	48,749
Hindu	113,348	58,666	55,282	2,565	1,707	858	45,005	27,149	17,856	1,043	577	466	4,098	2,189	1,909	60,637	26,444	34,193
Christian	50,418	25,649	24,769	1,496	859	637	29,727	15,802	13,925	866	512	254	2,165	1,140	1,025	16,164	7,336	8,828
Muslim	14,504	7,016	7,488	102	51	51	3,428	1,986	1,442	85	43	42	559	279	280	10,330	4,657	5,673
Jew	202	114	88	3	2	1	107	72	35	1	..	1	3	2	1	88	38	50
Jain	32	17	15	2	2	..	24	14	10	1	..	1	..	..	..	5	1	4
Buddhist	12	3	9	..	..	..	9	2	7	..	..	..	1	..	1	2	1	1

XIII.—Statement showing the number and literacy of children of school-going age (6—12) of selected Hindu castes.

[illegible]

XIV.—Number and circulation of newspapers, etc.

Language	Class of newspaper (daily, weekly, etc.)	1931		1921		1911		1901	
		Number	Circulation	Number	Circulation	Number	Circulation	Number	Circulation
I	3	3	4	5	6	7	8	9	10
Malayalam	Bi-weekly	1	850	..	..	..	..	..	..
Do	Weekly	6	4,400	7	5,850	3	2,675	..	..
English	do	..	..	1	400	..	..	..	..
Anglo-Vernacular	do	7	5,000	1	500	..	..	..	..
Do	Tri-monthly	1	500	..	..	..	..	..	..
Malayalam	Bi-monthly	..	..	..	..	1	280	..	..
Do	Monthly	17	8,700	10	4,875	7	5,200	..	..
Latin	do	..	..	1	1,000	..	..	..	..
Anglo-Vernacular	do	5	5,200	..	..	..	..	..	..
Latin and Malayalam	do	1	800	..	..	..	..	..	..
English and Latin	do	..	..	1	1,000	..	..	..	..
Malayalam and Sanskrit	do	..	..	..	..	1	600	..	..
Anglo-Vernacular and Latin	do	..	..	1	200	..	..	..	..
Malayalam	Once in two months	..	..	..	..	1	320	..	..
Do	Quarterly	1	500	..	..	..	..	..	..
English	do	..	..	1	650	..	..	..	..
Anglo-Vernacular	do	5	3,300	..	..	..	..	..	..
Anglo-Vernacular and Latin	At intervals	1	150	..	..	..	..	..	..
	Total	45	29,400	23	14,475	13	9,075	..	..

CHAPTER X.—LANGUAGE.

STATISTICS of the languages spoken in the State are given in Part I of Imperial Table XV. Part II of this Table together with its supplement deals with bi-, tri- and poli-lingualism. Of the two Subsidiary Tables appended to this chapter, the first shows the distribution of the total population by mother tongue, the languages being arranged according to the revised scheme of classification of Indian languages based on Sir George Grierson's scheme. The second Subsidiary Table gives the distribution by language of the State's population, only the more important local languages being shown.

Reference to statistics

2. The enumeration schedules contained two columns for recording language returns, in the first of which the enumerators were asked to "enter each person's mother tongue, i. e. the language as first spoken from the cradle." Where the person enumerated was an infant or a deaf-mute, the language of the mother was to be given. In the other column intended for subsidiary languages the enumerators were to "enter the language or languages habitually spoken by each person in addition to his mother tongue in daily or domestic life." The popular languages spoken in the State are so well known that the returns of mother tongue in the first column are on the whole accurate, the errors being very few and quite negligible. But the returns of subsidiary languages appear to be less satisfactory for reasons explained in paragraph 10 of this chapter.

Accuracy of language returns

3. According to these statistics, twenty-nine languages were returned at the present census against seventeen* at the census of 1921; and Subsidiary Table I shows that thirteen of them are vernaculars of India, seven are vernaculars of other Asiatic countries and Africa and nine are European languages. Cochin like other parts of South India is pre-eminently Dravidian in respect of its languages. The West Coast in particular is the home of Malayalam, one of the members of the Dravida group in the Dravidian family of languages, and the parent tongue of as many as 90·3 per cent of the State's population is Malayalam. Tamil, Kanarese and Tulu, three other members of the Dravida group, form the mother tongue of 5·9 per cent of the population, while Telugu, the Andhra language of the Dravidian family, is claimed by 1 per cent. Thus 97·2 per cent of the total population have Dravidian languages as their mother tongue. The remaining twenty-four languages together form the parent tongue of only 2·8 per cent of the State's population.

Distribution of population by language

Language	Proportion of speakers per mille of the total population during the census year			
	1931	1921	1911	1901
Malayalam	903·0	901·7	893·3	881·6
Tamil	54·9	58·8	60·2	66·7
Konkani	18·5	18·0	23·0	23·7
Telugu	10·0	9·1	12·2	15·6
Kanarese	3·7	3·9	4·5	5·1
Tulu	0·6	0·5	0·6	0·8
Total	990·7	992·0	993·8	993·5

4. Malayalam is the vernacular and official language of the State and elementary education is imparted through its medium. The proportion of those who return Malayalam as their mother tongue has been steadily increasing, so much so that it has risen from 88·2 per cent of the total population in 1901 to 90·3 per cent in 1931. This increase is made up by a corresponding decrease in the proportion of those who have returned other languages as their parent tongue and the marginal table shows how Tamil, the most widely spoken language after

Malayalam, the vernacular of the State

*The new languages returned at the present census are 13 in number: Pashto, Bengali, Marwari (Rajasthani), Singhalese, Persian, Chinese, Japanese, Italian, French, Welsh, Gaelic, Flemish and German.

Malayalam, and some other languages have been gradually though slowly losing ground. It is further to be noted in this connection that Malayalam is the language of literacy for a great majority of those who have returned Tamil and Konkani as their mother tongue. 95·7 per cent of the population in Mukundapuram taluk, 96 per cent in Trichur, 93·9 per cent in Talapilli and 92·4 per cent in Cranganur speak Malayalam as their parent language. But the proportion in Cochin-Kanayannur with its strong Konkani element and with the mixed population of Mattancheri is slightly lower, being only 90 per cent. The Tamil-Malayalam cultural border zone in Chittur taluk has naturally the lowest proportion of Malayalam speakers, their percentage being but 57·7 in the population of the taluk as a whole. The statistics for the North-East and South-West blocks of Chittur were compiled separately for the inset in the Linguistic map inserted in this chapter, and they show that the proportion of Malayalam speakers in the North-East block bordering the Tamil district of Coimbatore is as low as 52·2 per cent. The distribution by taluks of the more important languages of the State is shown in the appended table.

Taluk	Number per 10,000 of the total population in each taluk whose mother tongue is										
	Malayalam	Tamil	Konkani	Kanarese	Tulu	Telugu	Marathi	Kachchhi	Gujarati	Hindi	English
COCHIN STATE ..	9,530	549	185	37	6	101	43	6	10	21	5
Cochin Kanayannur ..	8,996	253	496	15	14	9	117	20	36	20	12
Cranganur ..	9,243	263	329	4	3	3	148	2	..	..	..
Mukundapuram ..	9,563	246	118	9	3	30	11	..	..	7	2
Trichur ..	9,598	298	17	8	4	42	6	..	..	15	6
Talapilli ..	9,389	395	..	71	1	133	1	..	..	8	..
Chittur ..	5,773	3,235	3	195	2	685	3	..	..	101	2

5. 66,164 persons representing 5·5 per cent of the State's population have returned Tamil as their mother tongue. For reasons stated in the last paragraph, Chittur taluk is the stronghold of Tamil and as many as 34,557 of these Tamil speakers (52·2 per cent of their total strength) are to be found in this taluk, and their proportion in the population of Chittur is as high as 32·4 per cent. In the North-East block alone this proportion rises to 36·9 per cent. Telugu has been returned by 12,142 persons (1 per cent of the State's population) and it is again Chittur with its mixed population that claims more than half of this number. Kanarese is the mother tongue of 4,493 persons, about half this number being found in Chittur. Tulu is spoken by a very small number (731) of Tulu Brahmins or Kumbhans as they are called.

Of the other Indian languages, Konkani is the parent tongue of 22,144 persons (1·9 per cent of the total population), Marathi of 5,210, Hindi of 2,171, Gujarati of 1,461 and Kachchhi (Sindhi) of 714. Most of these people with the exception of the Hindi speakers are to be found in Cochin-Kanayannur taluk. The non-Malayali section of the population in Chittur taluk claims about 2,000 names of Hindi speakers.

English is spoken by a very small number of persons in the State. The following table shows the distribution of English speakers by taluk.

7. Of the European languages, English has been returned as the mother tongue of 630 persons, Portuguese of 114, and all other languages together of 26. The figures for English are noteworthy. Imperial Table XVII shows that there are 112 Europeans and 1,717 Anglo-Indians in the State's population. It is therefore obvious that most of the Anglo-Indians have returned Malayalam as their parent language. These returns are correct in as much as Malayalam is the home speech of a great majority of the Anglo-Indians in the State.

English and other European languages

8. A comparison of the language statistics of Part I of Imperial Table

XV with the statistics of Race, Tribe or Caste given in Imperial Table XVII will throw light on wrong or misleading returns of mother tongue in as much as the latter table enables us to classify the population into linguistic groups like the Malayalam-speaking indigenous Malayali castes, the Tamil-speaking Tamil castes and other castes speaking other languages. A statement showing the numerical strength of the more prominent communities according to Imperial Table XVII side by side with the strength of these communities according to Part I of Imperial Table XV is given in the margin. It is seen from the figures

Wrong or misleading returns of mother tongue

Community classified by language	* Numerical strength according to Caste Table (XVII)	Number of speakers of the language according to Part I, Imperial Table XV
Malayalam ..	1,082,000	1,088,031
Tamil ..	70,000	66,164
Konkani ..	27,016	22,338
Telugu ..	14,000	12,142
Tulu ..	1,571	731

* The figures are only approximately correct since only the approximate numbers of Tamils, Telugus etc. among Indian Christians, certain sections of Muslims, minor castes and castes unspecified were available.

that the number of persons who have returned languages other than Malayalam as their mother tongue is lower than the number of persons in the respective communities according to the Caste Table, while the position is reversed in as Malayalam is concerned. Wrong or misleading returns of mother tongue and the displacement of the languages of foreign minorities by the language of the local majority are the two reasons for this disparity. The numerical strength of the Konkani castes is 27,016, but only 22,338 persons have returned Konkani as their parent language. Many Konkani Brahmans consider Marathi to be their mother tongue. Marathi, and accordingly we find 5,210 persons though the Marathi castes according to Imperial Table XVII are only a few hundreds. There are 1,571 Tulu Brahmans according to the Caste Table but only 731 persons speak Tulu. It is to be noted that the Tulu Brahmans wrongly returned Kanarese as their mother tongue and this will partly account for the difference in numbers. Hebrew is returned as the parent language of as many as 266 Jews; but, even though many of them have some knowledge of the language, Malayalam is now the chief language. The parent language of the original Hebrew immigrants was displaced centuries ago by the most widely spoken language of the State.

9. While wrong or misleading returns thus account for the difference between the two sets of figures in the margin, the process of the displacement of the languages of foreign minorities by the chief language of the State is responsible to a much greater extent. It was remarked in paragraph 4 that the proportion of Malayalam speakers in the State's population has increased against a corresponding decrease in the number of speakers of other languages. Malayalam speakers have increased by 23.5 per cent since 1901 while those who have returned Tamil as their mother tongue have decreased by 10.5 per cent.

of only 14·9 per cent, and the figures in the margin of paragraph 4 reveal the gradual decline not only of Tamil but of other languages as well. Alien communities like those of the Nanjanattu Pillais and Tharakans, which were originally Tamil-speaking castes that had immigrated from the Tamil districts, have been domiciled in the Malayalam country for such a long time that they have adopted Malayali customs, manners and speech with the result that they can no more be distinguished from indigenous Malayali castes. Here, therefore, we have living instances of a change not merely of the mother tongue but of the very culture of a people brought about by the necessary adaptation of immigrant minorities to their altered environment. For purposes of the marginal table in the last paragraph, such communities have been treated as Malayalam-speaking castes in Imperial Table XVII. But there are other communities like the Panditattans (Tamil goldsmiths), Pandarans and Chakkans (oil-pressers), that are still treated as Tamil castes; and though a few among them like the Panditattans still pretend to speak Tamil as their home language—their speech is Tamil in name but Malayalam in substance—, most of them are now Malayali in several respects including that of their mother tongue. What is true of the Tamil castes is equally true of other non-Malayali castes. In a census class held at Vadakkancheri in Talapilli taluk for the training of census officers, certain Tulu Brahmans who happened to be present on the spot were enumerated. They returned Malayalam as their parent tongue, and I was surprised to learn from them that they did not know Tulu and that there were several families of Tulu Brahmans in Talapilli who had given up their original mother tongue in favour of Malayalam. This is one of the reasons why the number of Tulu Brahmans exceeds the number of those that have returned Tulu as their parent language.

Bi-lingualism
and accuracy
of returns of
subsidiary
languages






10. The first stage in the process of this displacement of alien languages by the home language is the prevalence of bi-lingualism among the alien minorities who are compelled by the exigencies of their residence to learn the language of their new home. To illustrate this aspect of the subject, Part II of Imperial Table XV—Bi-lingualism—has been compiled from the returns of subsidiary languages collected at the census. As remarked in paragraph 2 above, these returns are less accurate than the returns of mother tongue. In some cases it was found that people returned all the languages they knew (including dead languages and languages that were not spoken by any section of the population in Cochin), irrespective of the fact that they had no occasion to speak them; while, in other cases, they did not return even those languages which they generally used in their daily intercourse with others. For instance, in the North-East block of Chittur taluk, where the Tamil and Malayalam zones meet, considerable numbers of the Malayalam-speaking section of the population know Tamil and have occasion to speak it in their daily life. The returns, however, give but a poor idea of the numbers of these people.

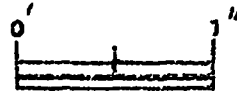
Malayalam
as subsidiary
language

11. The Bi-lingualism Table, and the Linguistic map inserted in this chapter, illustrate how the non-Malayali communities in the State, with very few and quite insignificant exceptions, speak Malayalam as a subsidiary language. Thus 79·7 per cent of the non-Malayali section of the population have returned Malayalam as a subsidiary language. In important communities like the Tamil, Konkani, Telugu, Kanarese, Marathi etc., the proportion ranges between 75 and 90 per cent. In other words, excluding children, almost all persons belonging to these communities know, and have occasion to speak, Malayalam. The Linguistic map together with its key gives the exact proportions of the bi-lingual population for the more important languages. The very low proportion of persons speaking Indian subsidiary languages among those who have returned Malayalam as their mother tongue is significant in this connection.

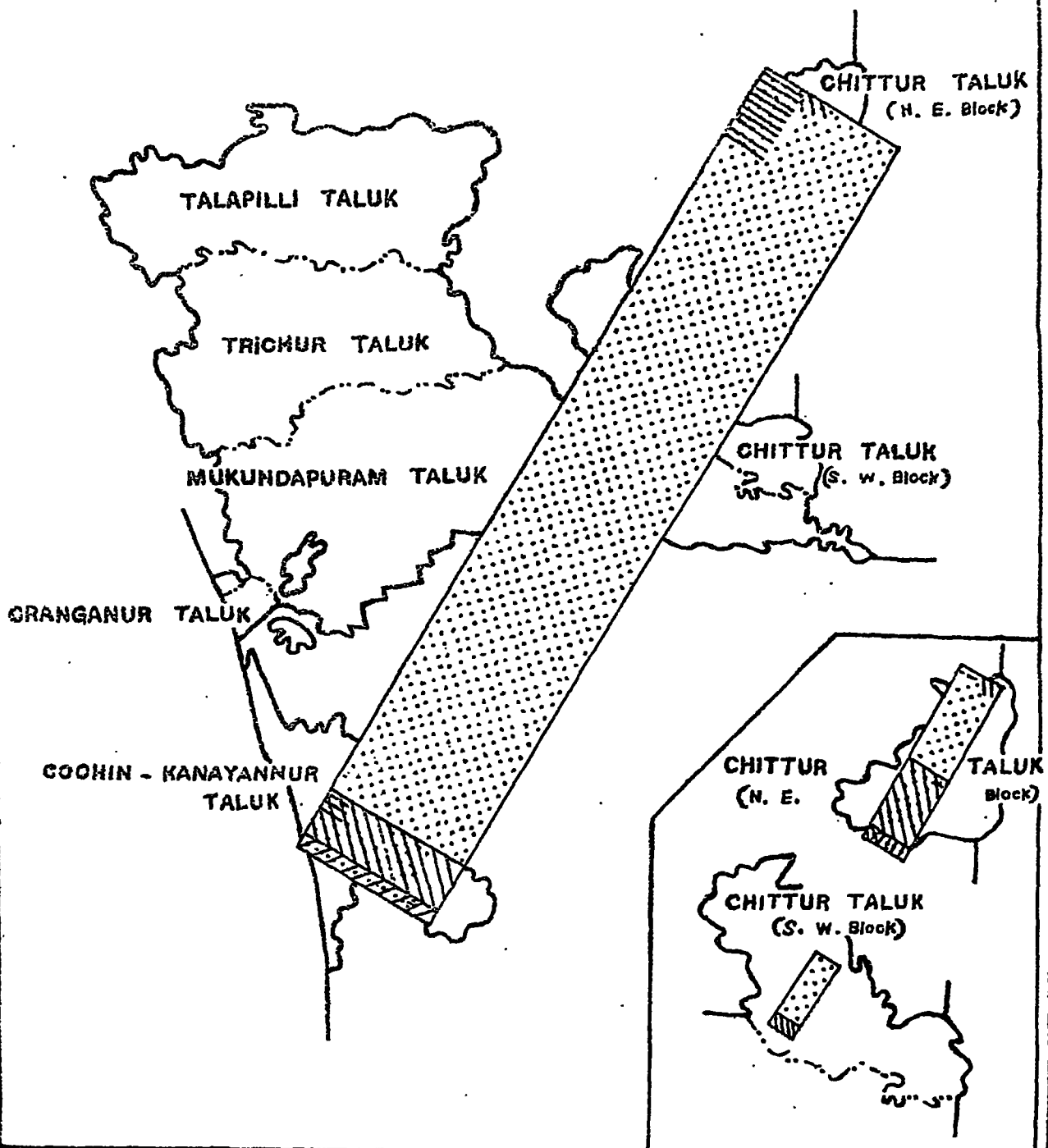
Linguistic Map of COCHIN STATE

REFERENCE

Malayalam	Language	
Tamil	Do	
Kannadi	Do	
Telugu	Do	
English	Do	



Scale 1 Sq: Inch = 200,000 Persons



KEY TO LINGUISTIC MAP.

Cochin State: Population 1,205,016.

Malayalam : 1,088,081 (90·3%)

Of these 29,342 (2·7%) speak English,
3,440 (less than 1%) speak Tamil, and
971 (less than 1%) speak both English and Tamil.

Tamil : 66,164 (5·5%)

Of these 45,597 (68·9%) speak Malayalam, and
4,729 (7·1%) speak both Malayalam and English.

Konkani : 21,338 (1·9%)

Of these 18,086 (81%) speak Malayalam,
315 (1·4%) speak English, and
715 (3·2%) speak both English and Malayalam.

Others : (each under 1%) not shown.

Inset—Chittur Taluk (Tamil-Malayalam cultural border zone.)

South-west block—Population 25,060.

Malayalam : 18,967 (75·7%)

Of these 463 (2·4%) speak English (not shown) and
305 (1·6%) speak Tamil (not shown).

Tamil : 4,387 (17·5%)

Of these 3,463 (78·9%) speak Malayalam, and
308 (7%) speak both English and Malayalam. (English not shown.)

Others : (each less than 1%) not shown.

North-east block, bordering the Tamil District of Coimbatore—Population 81,754.

Malayalam : 42,700 (52·2%)

Of these 1,388 (3·3%) speak Tamil,
825 (1·9%) speak English, and
148 (less than 1%) speak Tamil and English.

Tamil : 30,170 (36·9%)

Of these 21,804 (72·3%) speak Malayalam and
771 (2·6%) speak both Malayalam and English.

Telugu : 6,164 (7·5%)

Of these 3,030 (49·2%) speak Malayalam,
2,875 (46·6%) speak both Malayalam and Tamil, and
259 (4·2%) speak Tamil (not shown).

Others : (each less than 1%) not shown.

12. Next to Malayalam, English is the most popular subsidiary language in the State, and for this reason it is shown separately in the Bi-lingualism Table, Subsidiary Table II and the Linguistic map. It is often the common medium of conversation and intercourse between English-educated persons even when they belong to the same community and have the same mother tongue. They write their letters in English and not uncommonly speak English even in their home circles. Indeed, it is no exaggeration to state that many of them are in the habit of thinking in English. As a result, English-educated persons speak their mother tongue with a large admixture of English words, and most of them find it very difficult, if not impossible, to express with accuracy or fluency all their ideas in their parent language in its unadulterated form. This is but the natural outcome of the practice hitherto in vogue of imparting secondary and collegiate education through the medium of English. Recently, however, Malayalam too has been recognised as an alternative medium for secondary education. It remains to be seen whether this new departure will lead to any appreciable change in the vocabulary and form of Malayalam as now spoken by the English-educated section of the Malayali population.

English as subsidiary language: influence of English education

13. The example of the educated classes and the contact with new ideas received through the medium of English have alike influenced the Malayalam of popular speech whose vocabulary has been enriched to a considerable extent by the English element absorbed into it. Unfortunately, however, written Malayalam, the language of journalism and of literary works, has not been benefited by English to the same extent. This is because of a regrettable tendency on the part of modern writers to borrow words from classical Sanskrit to serve as the vehicle of new ideas for which the vocabulary of Malayalam contains no suitable words.* It passes one's understanding how any person, least of all a literary man, could seek help from a dead language, utterly unfamiliar to 99 out of every 100 readers, for conveying unfamiliar ideas to them. Even when these learned writers have to express ideas from modern science or politics, they seldom or never turn to English and borrow the words which first gave them the new ideas and which would be understood by a majority of readers. Instead, they dig into their Sanskrit vocabulary, unearth strange roots and coin uncouth compound words whose meaning will be as easily intelligible to their readers as the hieroglyphics of Egypt or the language of birds.** This leaning towards classical Sanskrit is conspicuous in a particular class of present-day writers who measure the excellence of their style by the degree of Sanskrit scholarship exhibited in their vocabulary. Their language is highly artificial and has little in common with the language of the people. It is not therefore easily intelligible to those that have not deliberately studied it.

Malayalam of popular speech and literary Malayalam

* It is not intended here to ignore the very heavy debt which Malayalam owes to Sanskrit. Indeed it is well known that Malayalam has borrowed largely from Sanskrit, so much so that its vocabulary contains a considerable proportion of Sanskrit words which are easily assimilated to Malayalam.

Literary Malayalam of the present day contains a small proportion of English words. These were borrowed in the early days of its contact with the English language, when new ideas were received through the medium of the latter. But modern writers, who want to express new ideas received through the medium of the English language, have recourse to Sanskrit; and even when Sanskrit has no suitable words for these ideas (e. g., ideas relating to modern science and politics), they coin strange words from Sanskrit roots, which they prefer to the English words that first gave them the ideas. It is this tendency on the part of modern writers that is to be regretted.

** It is pointed out that English writers seek the help of Latin and Greek when they want to express new ideas in connection with their scientific discoveries or inventions. On this ground the procedure adopted by modern Malayalam writers is supported by some critics. We may imitate the English writers when we too begin to make scientific discoveries or inventions; but when we borrow the idea from English, the safest course to adopt is to borrow the word also from that language, so that at least English-educated readers may be in a position to understand the writers' meaning.

One often hears this language used also on the platform for set speeches on social, political and literary subjects. The attempts of these litterateurs and writers to sanskritise Malayalam and make it develop on artificial lines instead of helping it to grow unfettered, enriching itself by the free absorption of words from modern living languages through the medium of which new ideas are received, do not appear to have been very successful hitherto. It remains to be seen whether the popular language will ever be influenced to any serious extent by the artificial literature produced by these people.

English Version
of Hindi

15. The claims of Hindi to be the *lingua franca* of India have been more or less recognised in the State, and Hindi has been introduced as an official language in some of the State schools. A local *Hindi Prachar Sabha* is doing propaganda work on a small scale. These are recent developments and it is much too early to expect any tangible results therefrom.

SUBSIDIARY TABLES.

I.—Distribution of total population by mother tongue.

Family, Sub-Family, Branch and Sub-Branch	Group and Sub-group	Language	Total number of speakers		Number per mille of the population of the State
			1931	1921	
1	2	3	4	5	6
Languages of India					
DRAVIDIAN FAMILY					
	Dravidian group	Tamil	65,164	57,574	54'91
		Malayalam	1,088,081	882,822	902'96
		Kanarese	4,493	3,772	3'73
		Tulu	731	453	0'61
	Andhra language	Telugu	12,142	8,901	10'1
INDO-EUROPEAN FAMILY					
ARYAN SUB-FAMILY					
Iranian Branch	Eastern group	Pashto	3	..	..
Indo-Aryan Branch					
Outer Sub-Branch	Southern group	Marathi	5,210	3,013	4'32
		{ Goanese	12	8	..
		{ Konkani	22,338	17,624	18'54
	Eastern group	Bengali	3	..	..
	North-Western group	Kachchhi (Sindhi)	714	622	5'59
Inner Sub-Branch	Central group	{ Gujarati	1,253	1,342	1'04
		{ Parsi	8	..	..
		Hindustani { (Hindi)	2,486	2,387	2'06
		{ (Urdu)	79	2	..
		Marwari (Rajasthani)	1	..	..
Unclassed languages		Indian unspecified	13	..	..
Vernaculars of other Asiatic Countries and Africa					
INDO-EUROPEAN FAMILY					
ARYAN SUB-FAMILY					
Indo-Aryan Branch					
Outer Sub-Branch	Southern group	Singhalese	7	..	..
Iranian Branch	Persian group	Persian	1	..	..
TIBETO-CHINESE FAMILY					
TAI CHINESE SUB-FAMILY					
Chinese Branch	Chinese group	Chinese	1	..	..

I.—Distribution of total population by mother tongue.—(cont.)

Family, Sub-Family, Branch and Sub-Branch	Group and Sub-group	Language	Total number of speakers		Number per mille of the population of the State
			1931	1921	
1	2	3	4	5	6
SEMITIC FAMILY		Arabic	256	53	0.2
		Hebrew	266	50	0.22
		Syriac	3	92	..
MONGOLIAN FAMILY					
European Languages	Japanese group	Japanese	1	..	..
INDO-EUROPEAN FAMILY	Romance group	Italian	9	..	..
		French	1	..	..
		{ Spanish	6	9	..
		{ Basque	4	..	..
		Portuguese	114	50	..
	Celtic group	Welsh	1	..	..
		Gaelic	1	..	..
	Teutonic group	English	630	324	0.52
		Flemish	2	..	..
		German	2	..	..

Note: (1) Figures for Hindi and Hindustani in 1921 have been clubbed together and given against "Hindi" in column 5 this time.

(2) The figure for "Dutch" in 1921 has been omitted in column 5 as there are no persons speaking that language in 1931.

11.—Distribution by Language of the population of each District.

Natural Division "Malabar and Konkani".	Number per 10,000 of the total population speaking									
	Malayalam as mother tongue					Tamil as mother tongue				
	as mother tongue only	with Tamil as subsidiary	with Konkani as subsidiary	with English as subsidiary	Total	as mother tongue only	with Malayalam as subsidiary	with Konkani as subsidiary	with English as subsidiary	Total
3	2	3	4	5	6	7	8	9	10	11
COCHIN STATE	9,608	41	..	270	10,009	2,382	7,606	..	725	10,713

Natural Division "Malabar and Konkani".	Number per 10,000 of the total population speaking									
	Konkani as mother tongue					English as mother tongue				
	as mother tongue only	with Malayalam as subsidiary	with Tamil as subsidiary	with English as subsidiary	Total	as mother tongue only	with Malayalam as subsidiary	with Tamil as subsidiary	with Konkani as subsidiary	Total
1	12	13	14	15	16	17	18	19	20	21
COCHIN STATE	1,422	8,417	51	461	10,351	1,068	7,420	841	238	10,476

II.—Distribution by Language of the population of each District.—(cont.)

Number per 10,000 of the total population speaking													
Natural Division "Malabar and Konkani"		Telugu as mother tongue					Marathi as mother tongue						
		as mother tongue only	with Malayalam as subsidiary	with Tamil as subsidiary	with Konkani as subsidiary	with English as subsidiary	Total	as mother tongue only	with Malayalam as subsidiary	with Tamil as subsidiary	with Konkani as subsidiary	with English as subsidiary	Total
1	..	22	23	24	25	26	27	28	29	30	31	32	33
COCHIN STATE		307	8,960	3,909	..	155	13,331	1,491	8,426	109	8	520	10,554
Number per 10,000 of the total population speaking													
Natural Division "Malabar and Konkani"		Kanarese as mother tongue					Other languages as mother tongue						
		as mother tongue only	with Malayalam as subsidiary	with Tamil as subsidiary	with Konkani as subsidiary	with English as subsidiary	Total	as mother tongue only	with Malayalam as subsidiary	with Tamil as subsidiary	with Konkani as subsidiary	with English as subsidiary	Total
1	..	34	35	36	37	38	39	40	41	42	43	44	45
COCHIN STATE		1,157	8,320	4,605	20	178	14,280	1,462	7,803	1,413	7	829	11,514

Note: The excess over 10,000 in columns 6, 11, 16, 21, 27, 33, 39 and 45 is due to the fact that there are 975; 4719; 784; 30; 4044; 289; 1923; and 902 persons respectively, speaking more than one subsidiary language.

Subsidiary Table III has not been prepared as there are no distinct tribal languages.

CHAPTER XI.—RELIGION.

WE have already seen from the previous chapters that religion is used as a basis of classification of most of the statistics presented in the Imperial Tables. But, for purposes of this chapter, the most important Tables are

Reference to statistics

i. Imperial Table XVI showing the religious distribution of the State's population and containing on the title page a summary of the returns regarding the sects of Christians; and

ii. State Table II (Population of Taluks by Religion and Literacy) in which the depressed classes in the Hindu community are shown separately.

There are also four Subsidiary Tables appended to this chapter, of which the first two show in proportional form the general distribution of the population by religion, the third gives the number and variations of Christians, and the fourth deals with the religions of the urban and rural population.

The social map inserted at the end of this chapter represents graphically the proportion of Hindus, Muslims and Christians in the total population of each taluk.

2. The cover of the enumeration book contained the following instructions for the entry of religion in the schedule :

Accuracy of statistics

Column 4 (Religion).—Enter here the religion which each person returns, *e. g.*, *Hindu, Muhammadan, Christian, Sikh, Jain, Parsi*. It is essential to give the sect also where Christians are concerned and enumerators must pay particular attention to this point. The sect should be entered below the entry 'Christian' thus, Roman Catholic, Anglican, South India United Church, Wesleyan, Lutheran, etc.

In the case of aboriginal tribes who are not Hindus, Muhammadans, Christians, etc., the name of the tribe should be entered in this column.

These instructions were expanded and explained according to local requirements. Moreover, the main religions of the State and their followers are sufficiently well known, so much so that the returns for these religions may be accepted as accurate *from the census point of view*.

3. The above qualification regarding the accuracy of our statistics is necessary in view of the fact that 'we are concerned in this chapter with the numbers of those who have been returned as professing certain religions, rather than with their tenets except in so far as these influence the figures'. Of the various aspects of religion such as the philosophical, doctrinal, ethical, ceremonial, spiritual or personal and communal, the census deals only with the last, its aim being 'to record religion in its communal aspect, merely distinguishing those who lay claim to one or other of the recognised sectional labels without looking too closely into the validity of their claims.' This is easy enough in the case of creeds like Islam, Christianity and Judaism, for their doctrinal basis and cultural outlook are fairly distinct from those of others. But when we turn to Hinduism, the community of faith or of culture characteristic of the other main religions will be seen to be absent. In Cochin, as elsewhere in India, Hinduism embraces within its fold 'heterogeneous multitudes, whose chief claim to inclusion in the faith is that its wide tolerance has never definitely cast them out.' And when we assert that a large proportion of the State's population consists of Hindus, it is well for us to bear in mind the composition of the Hindu community described in the following extract from the Census Report of 1901.

Meaning of figures

"The structure of the Malayali section of the Hindu community consists of a closely related series of social strata rising by infinitesimal gradations from the degraded and servile Cherumans and Paraiyans at the base to the dignified and venerated hierarchy of the Nambudiri Brahmins at the top; and from the Hinduism of the Paraiyan to the Hinduism of the Nambudiri, there is an advance step by step from 'the most ignorant and degrading cults to the purest and loftiest heights of philosophic speculation'. Though the mental and moral interval between the Nambudiri and the Paraiyan is vast, the break is nowhere abrupt or absolute. We have already remarked that, out of policy, the Nambudiris absorbed into their religious system, ideas of God and forms of worship foreign to their own, and such of them as were at first adopted probably out of convenience or necessity were insensibly grafted on to their own creed, and became part and parcel of their daily worship, practice and belief."

Religion as a
basis of statis-
tical classi-
fication

4. Here too we may examine the question relating to the validity and utility of religion's being used as a basis of classification of most of the census statistics. It has been pointed out that the religious label does not now represent any homogeneity of race, tradition or custom, that a difference of creeds will not necessarily imply any dissimilarity in the customs which relate to the age of marriage, seclusion of women, treatment of children etc., and which, therefore, influence the growth of communities, but that it is the social and economic condition of the people which is the primary factor in regulating customs of demological importance. For these reasons it is held that the census statistics should be classified on the basis of divisions not by religion but by social and economic condition.

There is a good deal to be said in favour of these arguments so far as the Malabar coast is concerned. The chapters on Age, Sex and Civil Condition will show that the difference here is not so much between Hindus and Christians, Hindus and Muslims or Christians and Muslims as between one caste and another in the Hindu community belonging to different strata in society. A classification based on caste would have been far more illuminating and satisfactory, but unfortunately 'caste is too complex, too local and too controversial a factor to form a basis for a social and economic division even of Hindu society'. Similar or even more insuperable difficulties will have to be encountered if occupation is to be adopted as our principle for differentiation. Religion will therefore have to be retained as a basis for statistical classification in the absence of a more satisfactory alternative, particularly in view of the fact that these are days of communal representation in all spheres of our public life and activities and that the attitude of the public in almost all matters is deeply tinted with the communal hue.

General reli-
gious distri-
bution

5. Subsidiary Table I gives the general distribution of the population by religion and locality, the proportion of the followers of each creed per 10,000 of

Religion	Actual figures	Proportion per 10,000 of the population
Hindu ..	780,484	6,477
Muslim ..	87,902	729
Christian ..	334,870	2,779
Jes ..	1,451	12
Others ..	329	3

the total population and the variations for four censuses. An abstract of the figures of the present census for the main religions is given in the margin. It shows that the Hindus form 64·77, the Christians 27·79, and the Muslims 7·29, per cent of the State's population. All other religions together claim but 15 persons in every 10,000 of the population. Perhaps the most interesting feature in this distribution is the relative strength of the Christian element, a

feature which is peculiar to Travancore and Cochin and which has no parallel anywhere else in India. Nor is it surprising that the hospitable shores where Christianity found the necessary facilities for establishing its first and earliest

Province or State	Proportion per 10,000 of the total population		
	Hindus	Muslims	Christians
Travancore ..	6,152	693	3,149
Cochin ..	6,477	729	2,779
Malabar ..	6,517	3,292	186
Madras ..	8,817	706	381
India ..	6,821	2,216	180

home in India should continue to have a higher proportion of Christians than other parts of the country. The marginal figures compare Travancore and Cochin with Malabar, Madras and India in this respect. They show that the Hindus are proportionately less numerous in the two States and in British Malabar than in Madras or India as a whole. But in British Malabar it is the Muslims that take the place of Christians. This is so because the Muslim traders from Arabia had

their earliest dealings with Calicut where they were specially favoured by the Zamorin Raja. Their rivalry stood in the way of the Christians making much progress in the Zamorin's territory. Moreover the invasion of Malabar by Tippu strengthened the sway of Islam still further, while it weakened the position of other creeds to a proportionate extent.

6. Turning to the distribution of the main religions by locality, we find Distribution of religions by locality that the proportion of the Hindus rises

Taluk	Proportion per 10,000 of the total population		
	Hindus	Muslims	Christians
Cochin-Kanayannur ..	5,266	613	4,028
Cranganur ..	6,780	2,623	597
Mukundapuram ..	6,278	502	3,213
Trichur ..	6,771	370	2,897
Talapilli ..	7,301	1,182	1,517
Chittur ..	8,598	796	606

above the State average of 64.77 per cent in the interior taluks of Trichur, Talapilli and Chittur and in the small coastal taluk of Cranganur. The border zone taluk of Chittur in particular has no fewer than 8,598 Hindus in every 10,000 of the taluk's population and is more like a Tamil district of the Madras Presidency than a taluk of the Malayali State in respect of the religious distribution of its population. Cochin, Kanayannur and Mukundapuram show far lower figures, the latter having

only 5,266 Hindus per 10,000 of the population. Here the average of the Hindus

Urban and
rural propor-
tion

Religion	Proportion per 10,000 of		
	Urban population	Rural population	Total population
Hindu ..	5,479	6,683	6,477
Muslim ..	893	695	729
Christian ..	3,564	2,617	2,779
Jain and Jew ..	62	4	14

7. The distribution of urban and rural population by religion, given in Subsidiary Table IV, may be examined in this same connection. The marginal figures show the difference between the urban and rural proportions. It was explained in paragraph 6 of Chapter II that the Malayali Hindu was averse to the crowded life and close neighbourhood of towns. Further the Hindus as a class are more agricultural than other communities. For these reasons their proportion in the population of towns is very considerably lower, and in the rural population perceptibly higher, than that in the State's population as a whole. Chittur and Cranganur taluks are exceptions to this rule. We have already seen from Chapter II that Chittur has a strong non-Malayali element in its Hindu population, which will account for the difference in Chittur. The only town in Cranganur owes its existence to the famous *Kali Temple* of the place, round which it has grown. It is therefore a centre of the so-called caste Hindus.

The Muslims, Christians, Jews and Jains have not that partiality for rural life which the Malayali Hindus cherish. They are engaged more in industrial or commercial pursuits than in agriculture, and therefore their proportional strength in the urban population is greater, and in the rural population smaller, than their average strength in the State's population. Indeed the Jains and the Jews are almost wholly urban.

8. We may now take the figures of each religion for detailed review, starting with the primitive tribes. It was at the census of 1921 that the term 'Animism' was deleted from the Table dealing with religion because 'it does not represent the communal distinction which is the essence of the census aspect of religion'. It was also misleading, both in its content and its extent, as a description of a definite religious category distinct from the other religions recorded at the census. 'Animism' was therefore replaced by 'Tribal Religions'. Imperial Table XVI shows that no figures have been entered under Tribal Religions at the present census so far as Cochin is concerned. The omission was deliberate and not the result of any oversight. As a matter of fact, all the selected tribes in Imperial Table XVIII are primitive enough to be classified under the heading Tribal Religions. But with very few exceptions they were returned as Hindus in column 4 of the schedule. Nor is it to be wondered at. For these classes, including the hill tribes of the Kadars and Malayans, have been in contact with their more sophisticated neighbours of the plains and open country for a sufficiently long period for them to have acquired an indefinite position on the outskirts and border-land of Hinduism. And a kind of negative recognition as Hindu outcastes has been extended to these tribes from olden times. It must not be forgotten in this connection that Hinduism, though non-proselytizing, is in a sense acquisitive. 'If it strains at the individual gnat it can swallow with cheerfulness the tribal camel: some slight profession of faith and moderate proficiency in the nice conduct of ceremony are sufficient to secure for an aspiring Animistic tribe (gods included) admission within the pale'. For these reasons the returns of these tribes as Hindus in column 4 are in accord with accepted notions and usage, and should not be viewed as inaccurate.

9. Though Tribal Religions do not find a place in Imperial Table XVI, it will be interesting to review separately the statistics of those tribes which

Hindus. (1)
Primitive
tribes

stand on the fringe, if not absolutely outside the pale, of Hinduism in their practices and methods of life. Imperial Table XVIII deals with their statistics.

and their statistics

Tribe	Population		
	1931	1921	1911
Eravalan ..	541	..	503
Iralan ..	240	..	..
Kadan ..	267	274	447
Malayan ..	3,185	594	2,461
Nayadi ..	152	119	220
Ullatan ..	778	413	537
Total ..	5,163	1,400	4,163

The religion of the six tribes* included in the Table and shown in the margin consists of beliefs and practices of a very primitive character. They number in all 5,163 persons and form .43 per cent of the State's population and .7 per cent of the Hindu community. The Eravalans and Iralans are non-indigenous classes found in the half-Tamil Chittur taluk. The caste statistics of previous censuses do not contain any Iralans. At the present census they were returned from the estates of the Nelliampathi and

other hills, where they were working as estate coolies. The wide disparity between 1921 and 1931 in respect of the numerical strength of these tribes should in all probability be attributed to short-counting at the census of 1921, as explained in paragraphs 16 to 21 of Chapter I. The statistics reveal that the Malayans and Ullatans are progressive and have been growing in numbers, but the Kadars and Nayadis do not share in this progress; and Appendix I dealing with the Forest tribes will show how the Kadars are actually decaying.

10. If the six selected tribes of Imperial Table XVIII are to be treated as denizens of the dim border-land of Hinduism, there are several others that are to be located in their close neighbourhood on the border, though within the pale. Columns 10 and 11 of State Table II show the numbers of the so-called depressed classes as 126,652. In addition to the six classes specified in the preceding paragraph, there are eight included in the list.** Their names and numerical strength for three censuses are given in the following statement:

(2) Other depressed classes

Caste	Population			Variation per cent	
	1931	1921	1911	1921—31	1911—21
Kootan ..	228	..	..	..	..
Kavara ..	790	260	537	+ 203.8	— 51.6
Kanakkan ..	13,192	8,424	7,527	+ 56.6	+ 11.9
Vallavan ..	212	30	502	+ 606.7	— 94.0
Vettuvan ..	11,797	4,739	5,261	+ 147.9	— 9.5
Sambavan (Parayan) ..	11,562	7,145	8,340	+ 61.8	— 14.3
Do Tamil ..	252	50	16	+ 299.1	+ 462.5
Pulayan ..	52,043	69,423	72,787	+ 18.2	— 4.6
Total ..	120,176	90,131	94,970	+ 33.3	— 5.1

*In the social map only the two hill tribes of the Kadars and Malayans are shown separately in red as Animists.

**The total strength of the fourteen classes is 125,337, while the total for the depressed classes in State Table II is 126,652. The difference of 1,315 rises from the fact that the Vadukan caste was inadvertently included in the depressed communities when the State Table was prepared. According to the old order of social precedence, the Vadukans of Chittur taluk occupied a social position which was slightly superior to that of the Iralans.

Kshatriyas, the Ambalavasis and Nayars; and the other so-called caste Hindus, to whom religion was, of old, 'like an all-embracing heavenly canopy, like an atmosphere and life-element, which is not spoken of, which in all things is presupposed without speech,' we find a remarkable change of outlook which, if difficult to applaud or commend, is easy enough to understand and explain. To the generality of English-educated persons—be it remembered in this connection that the caste Hindus have progressed much more than all others in English education—religion is now a matter of utter indifference or unconcern, and its rites and practices are a mass of superstition to be derided and condemned by all right-thinking people. Nor is this attitude to be wondered at. For, there being no provision for religious instruction* in the curriculum of our modern schools, the children of the educationally advanced Hindu classes **grow up as complete strangers to even the most elementary principles of their creed, so much so that our educated Hindu youth is as a rule grossly ignorant of the essence of Hindu religion and philosophy and of the inner meaning of its rituals. He is not prepared to accept things blindly, 'believing where we cannot prove'. Apart from this, the attitude of a great majority of the English-educated young men of caste Hindu communities towards their religion is now one of veiled hostility because, in these days of communal demand for equal representation of all creeds and classes in the Public service in which the caste Hindus are already over-represented, they find that the unlucky accident of their birth within the Hindu fold is an almost impassable barrier against their entry into government or quasi-government service the only career for which they are fit by training and temperament alike.

13. The example of educated persons has very widely affected all the upper classes with the result that laxity and indifference in religious matters are the order of the day. If the forms of religion are still observed by a majority, it is but a matter of mere formality, the spirit or inner significance of these forms being entirely lost sight of. And if considerable numbers still pray and offer worship in temples, the practice may serve at most as a discipline of the mind, but can hardly lead to a chastening of the spirit. Much less can it raise the Inner Self to higher planes of spiritual existence, or lead the Self to communion with the Infinite. The poet truly sang: "Love had he found in huts where poor men live". The philosopher can preach with equal truth that faith too is now found almost exclusively among the ignorant, illiterate and lowly. It is to be feared that the western ideals of materialism ushered in under the auspices of modern education are chiefly to be held responsible for this change. Pursuit of material comforts, pleasures and happiness is the Ideal or Religion of the higher classes at present. Even the priestly and pious Nambudiri Brahman has been affected by this Ideal owing to his constant contact with his educated neighbours. The austere purity of life and simplicity of habits which reigned supreme in olden times are rapidly disappearing. Costly and unwholesome luxuries have invaded the life of the higher classes. And the plain living and high thinking which once distinguished these Malayali castes more than all others have been giving way to high living and low thinking, because the old religious basis of their life has been utterly undermined.

Religious ideal
of high class
Hindus

* Moral instruction classes common to pupils of all creeds were opened in schools in the recent past. The question of introducing formal religious instruction in schools is being considered by the Government.

**The Christians and Muslims are much better off than the Hindus in the matter of religious education. If public schools make no provision for religious instruction, they have their own private arrangements for this. Moreover, there are catechism and scripture classes for Christian pupils in schools run by Christian missions. As in other matters connected with education, the Muslims are the most favoured party in the matter of religious instruction also. Quran teachers are appointed in all schools (aided or Government) where there are Muslim pupils in sufficient numbers, so much so that formal religious instruction has been introduced in schools so far as the Muslims are concerned.

Their attitude
towards de-
pressed classes

14. Here is indeed a gloomy picture, but it has certainly its bright side as well. This is seen in the present attitude of caste Hindus towards the so-called depressed classes. Educated opinion favours the removal of the social disabilities to which these classes have been subjected for centuries; and though the caste Hindus as a class are too indolent and indifferent to take an active part in the work of reform, their passive approval, or at least the absence of opposition from them, cannot but prove helpful to the cause. In any case the status of the depressed classes has been gradually changing for the better during the past decade.

Statistics of
non-caste and
caste Hindus
and their
variation
(1921-31)

15. We may now turn to the numerical strength of the third section of the Hindu community comprising all Hindu castes other than the fourteen treated as depressed and included in the first and second groups. They number in all 655,145, forming more than half the total population of the State, their exact proportion being 5,437 in every 10,000. Their numbers in 1921 were 554,969. They have therefore increased by 100,176 or 18·1 per cent during the past decade. If we make some allowance for the short-counting of 1921, this rate of growth must show a slight decline. Even as it is, the rate is considerably lower than the average of 23·1 per cent for the State as a whole and, as we shall see from the next paragraph, far below the increase recorded by the Muslims and the Christians. Both natural and artificial causes operate to produce this result. It is well known that the higher grades of society are on the whole less prolific than others. We have also seen from the chapters on Age, Sex, and Civil Condition that old communities like that of the Nambudiris are more or less stationary, showing little or no growth. It was also explained in Chapter III dealing with migration that the majority of emigrants are from the Hindu community. These are some of the important factors that will account for the low rate of increase noticed above.

Variations
(all religions)
since 1891

16. The following statement gives the proportion of Hindus (including the primitive tribes), Muslims, Christians and Jews per 10,000 of the population for five censuses.

Religion	Proportion per 10,000 of population in					Net variation 1891-1931	
	1931	1921	1911	1901	1891	Actual numbers	Per cent
All religions	10,000	10,000	10,000	10,000	10,000	+ 482,110	+ 66·7
Hindus	6,427	6,403	6,752	6,872	6,923	+ 273,910	+ 55·6
Muslims	759	702	675	671	642	+ 11,513	+ 39·5
Christians	2,727	2,612	2,579	2,441	2,405	+ 161,239	+ 92·6
Jews	12	12	11	11	16	+ 309	+ 37·1

It is seen from above that the Hindus have increased by 55·6, the Christians by 92·6, the Muslims by 39·5, and the Jews by 37·1, per cent during the past four decades. Here the Jews may perhaps be disposed of first. The statement of the age constitution of the Jews in Chapter IV indicated that the community behaved to be progressive, and we shall not be wrong if we conclude that the Jews are actually decaying. Where a small group of people, numbering little more than 4,000, lives in isolation trying to preserve its identity by marrying invariably within the community, the result cannot

Christianity during the intercensal period—it is to be noted in this connection that the labours of Christian missionaries in the recent past have been much less successful than before—, this increase may safely be fixed at about 24 per cent. It therefore follows that the natural rate of growth of the Christian population, like that of the Muslims, is certainly higher than the rate at which the Hindu community as a whole has been growing.

Christian
sects

19. We have seen that the attempt to record the sects of Muslims proved unsuccessful. So far as the Hindus of this State are concerned, there is no occasion to secure returns of their sects, because the Malayali Hindu observes no sectarian differences. As at previous censuses, Christianity is the only religion in the case of which statistics of sects were collected in full. The most populous of the Christian sects in Cochin are the Romo-Syrian or Syrian Catholic, the Roman or Latin Catholic and the Jacobite Syrian. Of these the first flourishes in Mukundapuram and Trichur, the second is chiefly confined to Cochin-Kanayannur and the third is found in considerable numbers both in Talapilli and Cochin-Kanayannur. The Chaldean Syrians or Nestorians who are confined to Trichur, the Mar Thoma or Reformed Syrians who are mostly to be found in Talapilli, and the Anglicans whose chief centres are Trichur and Ernakulam, are smaller communities. Besides these, there are several minor sects also returned at the census.

A detailed history of the Malabar Church is given in the Census Report of 1901, in which the origin and development of the various Christian sects in Cochin are clearly traced. It is not therefore necessary to deal with the subject here except in so far as later changes or developments are concerned. In the circumstances we shall more or less confine our attention to the growth of each of these sects reflected in the figures before us.

Inaccuracy
of statistics

20. Careful and minute instructions were issued to the enumeration staff in order that accurate returns might be secured. The spiritual heads of the important Christian denominations are so well known that the enumerators were expected to be able to identify easily the sect of any Christian by ascertaining which Archbishop, Bishop or Metropolitan he followed. There was apparently no reason why the returns should not have been correct in every respect.

The following statement shows the numerical strength of the different Christian sects recorded at 5 censuses together with their variations from decade to decade.

might approximately be fixed at 1,000 for the last 10 years. The information supplied by the Roman Catholic diocese of Cochin was identical. If we assume (as we may safely do in the light of the above information) that the Romo-syrian archdiocese of Ernakulam and diocese of Trichur have like figures to show during the period, it will follow that the two archdioceses of Ernakulam and the dioceses of Cochin and Trichur together have secured about 4,000 converts to Christianity in the decade under review. Converts to the Roman Catholic (Latin) sect in Chittur Taluk which is included in the Roman Catholic diocese of Coimbatore, and to other sects throughout the State, must also be taken into consideration. According to these calculations, the total number of converts to Christianity during the last 10 years may perhaps be fixed at about 5,000. If we deduct this number from the Christian population returned in 1931, the natural increase of this population over the figures recorded in 1921 will be seen to be as high as 25.7 per cent on the not unjustifiable assumption that the factor of migration does not influence the Christian figures to any perceptible extent.

21. A study of the figures of past censuses given in the statement appended above will enable us to arrive at the correct explanation for these discrepancies. According to these figures, in 1891 the Roman Catholics outnumbered the Romo-Syrians by more than 37,000, but in 1901 the former registered a decrease of 15.6 per cent for the intercensal period, while the Romo-Syrians showed an increase of 60 per cent, exceeding the Roman Catholics by 11,000 in their specific numerical strength. The Jacobite Syrians had at the same time multiplied by 40 per cent and the Chaldeans were returned separately for the first time. In the Census Report of 1901, the Superintendent explained that thousands of Syrians (Romo, Jacobite, and Chaldean) were wrongly returned as Roman Catholics in 1891, and expressed much satisfaction at the accuracy of his own figures. The Census of 1911, however, showed a much lower rate of growth for the Romo-Syrians than for the Roman Catholics and Chaldeans, and the Superintendent maintained a discreet silence on the subject in his Report. During the next decade the Romo-Syrians appeared to have once again grown more prolific than the Roman Catholics, while the Chaldean minority was all but extinct. At the same time the Mar Thoma sect showed a sudden and remarkable rise of 519.5 per cent in their numbers. The only explanation offered by the Superintendent for these anomalies is that the disappearance of the Chaldeans was to be attributed to the necessities of the community having joined the Romo-Syrian sect.

Variations since 1891

22. From this review of the statistics for the census, we can draw the conclusion that the figures of Christians recorded at every census (including the present) are utterly inaccurate and worthless. Ignorance and

the enumerator and his victims will no doubt account for a very large proportion of the errors. When the census figures were published in 1921, the Chaldeans lodged a protest with the Government to the effect that their numbers were understated by several thousands. They maintained that interested enumerators belonging to the Romo-Syrian community had deliberately falsified the returns. There has been in the past, as there is at present also, some rivalry between the two sects, and the Romo-Syrian majority may naturally desire to absorb the small group of Christians who still continue to be independent of Rome. The Chaldeans being a weak minority have very often to contract marriage alliances with their Romo-Syrian brethren in whose midst they live, and on all such occasions the Chaldean party concerned has to join the Romo-Syrian Church. In this way their numerical strength has been steadily declining from decade to decade, so much so that it is only a question of time when the sole remnant of Nestorianism on the Malabar coast will be wholly absorbed by the Romo-Syrians. All the same the returns of Chaldeans at the census of 1921, according to which they numbered only 1,822, were palpably wrong in view of the fact that they had at the time more than 1,800 children aged 5 to 15 years in their catechism classes as seen from their records. We are not, however, in a position to find out whether deliberate falsification of returns is responsible to any extent for the strange fluctuations in the numerical strength of the various sects seen in the statement appended to paragraph 20 above.

That conversions have but little to do with these fluctuations will be clear from the foot-note to paragraph 18 of this chapter. It is true that considerable numbers from the depressed classes were converted to Christianity in the past chiefly because most of the social disabilities to which these classes were subjected within the Hindu community disappeared with the change of their creed. The Catholic sects in particular might have gained many adherents in this way. But, for the last two or three decades, conversions could certainly have had but little influence on the rate of increase of the most populous Christian sects.

Nor can these fluctuations be attributed to members of one sect joining another. With the exception of the Chaldeans noticed above, instances of such defection are generally rare. In any case they cannot affect the figures of the major sects to any perceptible extent.

23. To gauge the probable extent of inaccuracy in the census returns of

1931, information was sought of the authorities of some of the important Churches regarding the numbers of the different sects. The figures which these authorities very obligingly furnished are shown in the margin side by side with the statistics compiled from the census returns. According to these figures the Romo-Syrians and the Roman Catholics, numbering 135,000 and 123,000 respectively, will show an increase of only 12 to 13 per cent over their numerical strength as recorded at the census of 1921. This rate of growth is certainly too low to be accepted as

Census statistics compared with figures furnished by Churches

Sect	Numerical strength (1931) according to the	
	Census returns	Figures* from the church records
Romo-Syrian or Syrian Catholic ..	183,632	135,000
Roman (Latin) Catholic ..	109,503	123,000
Chaldean Syrian (Nestorian) ..	6,809	7,000

* These figures are, of course, only approximate, but they serve to give us a rough idea of the extent of inaccuracy in the census figures.

correct, but we have already seen that the census figures of 1921 for the two sects are as inaccurate and unreliable as those of 1931. Comparing the figures furnished by the authorities of the Churches with the census statistics of 1931, we find that, as a result of defective enumeration at the census, the Romo-Syrians have gained more than 48,000 persons whereas the Roman Catholics have lost from 13 to 14 thousand. Obviously, all these Roman Catholics have been wrongly returned as Syrian Catholics. It is suggested in this connection that Roman Catholics frequently try to pass for Syrian Catholics because the latter community (excluding modern converts from the lower classes of Hindus) is regarded as superior in social status in the light of their generally recognized claim that they are the descendants of the original Syrian settlers in Malabar and of the high-caste Hindu converts (including Nambudiris) who believed in the gospel of Christ when it was first preached in this country. The Roman Catholics, on the other hand, are mostly the descendants of those converted during and after the Portuguese period in Cochin, and these converts were obtained chiefly from the lower grades of the Hindu community. It is however doubtful whether these social distinctions are observed at present as strictly as they were in the past. Modern education has been a great leveller, and the educated sections of both denominations appear to be above these time-honoured prejudices.

24. The remaining 34,000 Christians (in round figures) who have been wrongly returned as Romo-Syrians and the 1,505 unspecified Syrians have now to be assigned to their respective denominations. But it has not been possible to ascertain the approximate strength of the other Christian sects (with the exception of the Chaldeans) from the authorities of the Churches concerned. The Chaldeans do not appear to have sustained any noticeable loss on the present occasion. As for the others, we can only guess that the Jacobite and Mar Thoma Syrians and the several minor sects of Protestants have really many more followers than are seen in the census statistics and that the balance of more than 34,000 mentioned at the beginning of this paragraph should be distributed among these denominations. Enquiries on the subject go to show that there have been no defections from the Mar Thoma community but that it has been gaining recruits in small numbers from other sects. Instead of a decrease of 45.7 per cent, this community must therefore show a substantial increase over its strength as recorded in 1921.

25. It will be remembered that a split in the Jacobite Syrian camp in the first half of the 19th century led to the formation of the two parties now known as Jacobite Syrians and Mar Thoma or Reformed Syrians. The latter seceded from the authority of the Patriarch of Antioch and set up a Church of their own, owing no allegiance to any foreign ecclesiastical authority, while the former continued to acknowledge the spiritual supremacy of the Patriarch. History repeats itself, and we find the Jacobite Syrians once again splitting into two sections in the recent past. Their churches were independent of the authority of Antioch in the management of their temporal affairs, but the Patriarch of Antioch who visited Malabar in 1910 wanted to interfere in temporal matters also. The Metropolitan Mar Dionysius who was opposed to this policy of the Patriarch was excommunicated, and another Metropolitan installed in his stead. Large numbers of Jacobite Syrians, who afterwards came to be known as the *Metropolitan's party*, were alienated from the Patriarch as a result of this procedure. The rest followed the Patriarch and formed the *Patriarch's party*. The alienated section succeeded in persuading the rival

Jacobite
Syrians

Ex-Patriarch of Antioch to visit Malabar and grant them a *Catholicos*, a dignity with powers to ordain their Metropolitan and Bishops. This *Catholicos* has not been recognized by the present Patriarch, but is still continuing. The *Metropolitan's party* is bent upon having the *Catholicos*, so much so that a situation seems to have arisen where, in the event of the Patriarch's persistent refusal to recognize the *Catholicos*, the spiritual supremacy of Antioch may no longer be acknowledged by the *Metropolitan's party*. The Patriarch's followers now form but a weak minority, and it is expected that they may reunite with the stronger section sooner or later. Hopes are also entertained in some quarters that a reunion may perhaps be effected with the Mar Thoma section too, in view of the fact that there will be no interference hereafter from any foreign authority.

The unsettled state of affairs in the Jacobite Syrian community might perhaps have led to ambiguous, misleading or wrong, returns of this sect at the census. But we are not in a position to find out what proportion of those wrongly included in the Romo-Syrian category belongs to the Jacobite Syrian group.

Minor sects

Sect	Numbers	Sect	Numbers
Others ..	5,567	American Mis-	
Anglican ..	2,783	sion ..	1
London ..	195	London Mis-	
Salvation Army..	299	sion ..	96
Protestant—		Church of	
unspecified ..	510	Scotland ..	4
Evangelical ..	14	Methodist ..	1
Evangelical ..	10	Presbyterian ..	7
* Brethren ..	1,020	Unspecified ..	523

26. The last entry in column 2 of the statement in paragraph 20 above against *Others* includes various sects. They are shown in the margin together with their numerical strength as found in the returns. It is not unlikely that the numbers of some of these sects also have been under-estimated. The Anglican authorities, for example, claim more adherents than are assigned to them in the marginal list.

South India United Church

27. Though the South India United Church, which appeared as a distinct denomination at the census of 1921 for the first time, and which is composed of the followers of the London Mission, the American Madura Mission, the United Free Church of Scotland Mission, etc., has apparently but very few followers in Cochin at present, still it is likely to secure many more adherents, and to wield greater influence in the near future. It is understood that the negotiations for a union between this Church and the Anglican Church, alluded to on page 121, Chapter IV.—Religion, of Part I of the Census Report of India (Volume I) for 1921, are about to terminate satisfactorily. Several minor Protestant sects that now stand aloof are also likely to merge into the United Church. The promoters of the union are not without hopes that the Mar Thoma Syrians may join them. We have already seen how the Jacobite Syrians are casting longing eyes at the Mar Thoma section. Time alone can show how these things will shape themselves in the end.

Exclusivity of grouping the various Christian sects

28. The statistics of the different Christian denominations are 'of value chiefly to the missionary bodies and to students specially interested in the progress of the Christian religion in India'. The experience of the past censuses proves beyond the shadow of a doubt that the information collected by the census agency is absolutely worthless. The time, labour and expenses incurred in the enumeration, tabulation and compilation of the Christian sects

* They were shown as the Syrian Mission in the past, but they objected to the use of this name, stating that they were not 'an exclusive sect as are applicable to all the Christians'. They suggested that they might be called 'Brethren', if they were to be shown as a separate sect. It is however understood that they will only be given a separate treatment as *Brethren*, the remaining 523 having been included in the *Unspecified* category.

Social Map of COCHIN STATE

REFERENCE

Primitive Tribes



Muslims



Depressed Classes

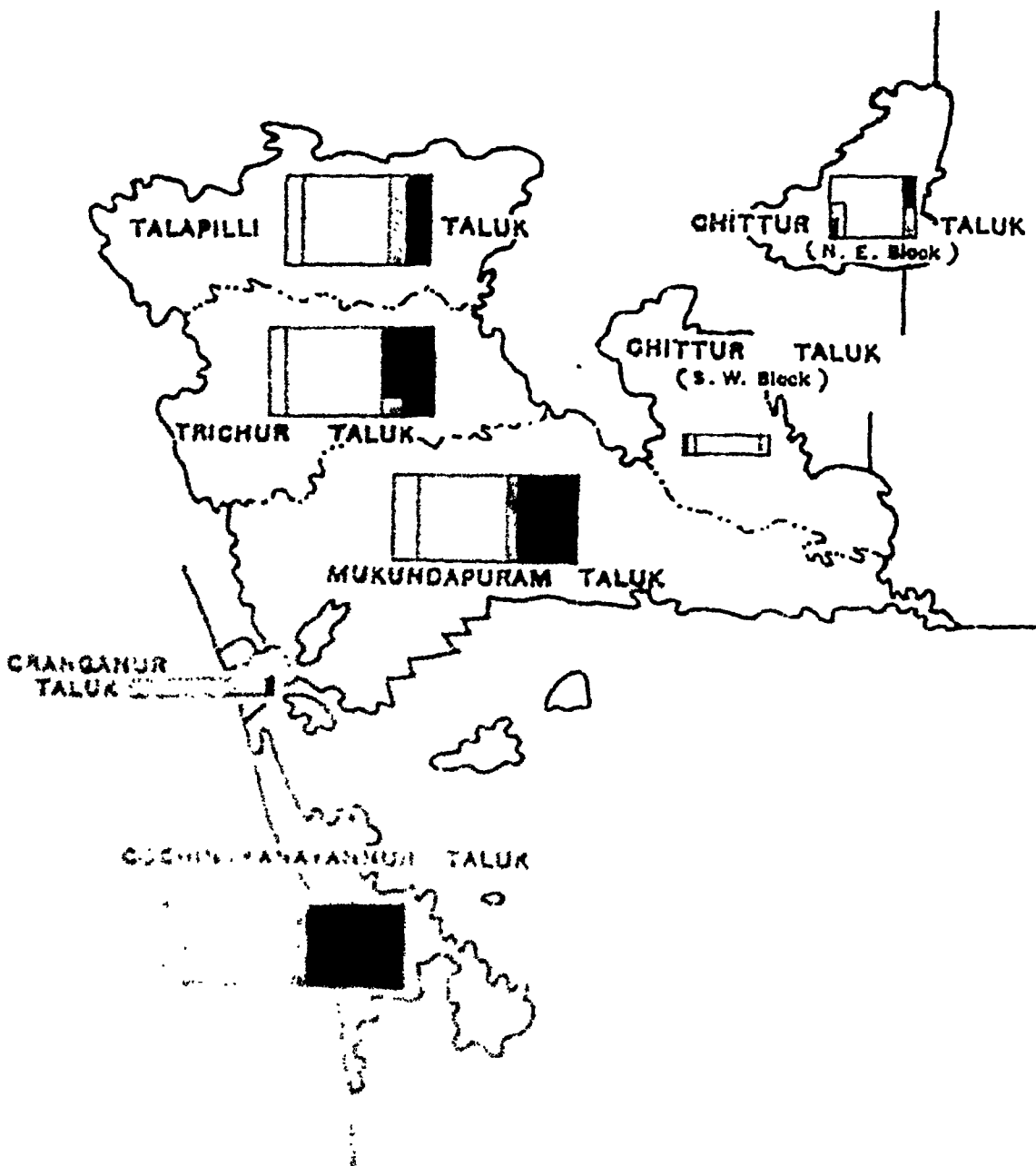
Christians



Christians



Scale 1 Sq. Inch = 500,000 Persons



KEY TO SOCIAL MAP.

Taluk.	Total Population.	Communities.	Specific figures.	Percentage
Cochin-Kanayannur.	350,268	Hindus, depressed classes	28,009	8.0
		Hindus, others	156,425	44.7
		Muslims	23,213	6.6
		Christians	141,092	40.3
		*Others	1,526	0.4
Crauganur.	42,531	Hindus, depressed classes	2,877	6.8
		Hindus, others	25,962	61.0
		Muslims	11,153	26.2
		Christians	2,537	6.0
Mulundapuram.	263,712	Hindus, depressed classes	33,102	12.6
		Hindus, others	132,459	50.2
		Muslims	13,228	5.0
		Christians	84,745	32.2
		*Others	188	..
Tichur.	239,257	Hindus, depressed classes	23,091	9.6
		Hindus, others	138,922	58.1
		Muslims	7,885	3.3
		Christians	69,315	29.0
		*Others	44	..
Talapilli.	202,424	Hindus, depressed classes	25,977	12.8
		Hindus, others	121,814	60.2
		Muslims	23,919	11.8
		Christians	30,713	15.2
		*Others	1	..
Chittur. (South-west)	25,060	Primitive Tribes	1,282	5.1
		Hindus, depressed classes	2,754	11.0
		Hindus, others	18,603	74.2
		Muslims	2,128	8.5
		*Others	293	1.2
Chittur. (North-east)	81,754	Primitive Tribes	2,057	2.5
		Hindus, depressed classes	7,503	9.2
		Hindus, others	59,644	72.9
		Muslims	6,374	7.8
		Christians	6,176	7.6

*Not shown in the map.

have been a sheer waste since the figures arrived at are palpably wrong and misleading. The records of the missions or Churches concerned contain much more reliable and approximately accurate information on the subject. In the circumstances we may well question the wisdom and necessity of retaining the record of Christian sects at future censuses.

29. Turning to the remaining religions in Imperial Table XVI, we find that the small and stationary or decaying community of the Jews shows an increase of 28.4 persons in their numerical strength during the past decade, but it may after all mean nothing in the face of the short-counting in 1921. The Jains are immigrants from Bombay, engaged in commercial pursuits in Mattancheri. Of the 96 Buddhists in the State, 7 are Singhalese, 1 Chinese and 1 Japanese. Most of the others are educated Malayali Iluvans who, disgusted with the social disabilities to which their caste is subjected within the Hindu fold, have become Buddhist converts along with their dependents. Though their numbers are so few as to be altogether ignored, still they point to a new tendency. In the light of the recent very favourable change in the attitude of the caste Hindus towards the question of the removal of the social disabilities of their non-caste brethren, it is doubtful whether this movement is destined to live long or gain in strength.

Jews, Jain
and Buddh

SUBSIDIARY TABLES.

I.—General distribution of the population by Religion.

Religion and locality	Actual number in 1931	Proportion per 10,000 of population in				Variation per cent (Increase +, Decrease —)			Net variation 1901—1931	
		1931	1921	1911	1901	1921—1931	1911—1921	1901—1911	Actual number	Per cent
1	2	3	4	5	6	7	8	9	10	11
HINDU										
Cochin State ..	780,484	6,477	6,803	6,752	6,872	+ 20·7	+ 4·3	+ 11·1	+ 222,332	+ 39·8
Cochin-Kanayannur..	184,437	5,266	5,353	5,479	5,579	+ 23·3	+ 3·1	+ 10·6	+ 53,275	+ 40·6
Cranganur ..	28,839	6,780	6,888	6,961	7,006	+ 20·3	+ 3·8	+ 13·2	+ 8,421	+ 41·2
Mukundapuram ..	165,561	6,278	6,371	6,602	6,701	+ 24·5	+ 3·8	+ 18·1	+ 57,101	+ 52·6
Trichur ..	162,013	6,771	6,863	7,031	7,146	+ 23·7	+ 9·7	+ 15·1	+ 58,303	+ 56·2
Talapilli ..	147,791	7,301	7,424	7,579	7,691	+ 17·0	+ 0·9	+ 7·5	+ 31,400	+ 27·0
Chittur ..	91,843	8,598	8,691	8,672	8,711	+ 11·0	+ 4·5	+ 1·5	+ 13,832	+ 17·7
MUSLIM										
Cochin State ..	87 902	729	782	695	671	+ 27·9	+ 7·7	+ 17·1	+ 33,410	+ 61·3
Cochin-Kanayannur..	23,213	663	626	593	540	+ 32·7	+ 11·3	+ 23·7	+ 10,512	+ 82·7
Cranganur ..	11,155	2,623	2,557	2,523	2,470	+ 25·4	+ 6·2	+ 16·3	+ 3,955	+ 54·9
Mukundapuram ..	13,228	502	495	505	489	+ 28·1	+ 5·5	+ 23·6	+ 5,308	+ 67·0
Trichur ..	7,885	350	321	331	339	+ 28·6	+ 9·1	+ 14·1	+ 2,060	+ 60·1
Talapilli ..	23,919	1,182	1,097	1,033	961	+ 28·1	+ 9·5	+ 17·2	+ 9,374	+ 64·4
Chittur ..	8,502	796	756	796	804	+ 18·1	— 1·0	+ 0·9	+ 1,301	+ 18·0
CHRISTIAN										
Cochin State ..	354,970	2,779	2,682	2,539	2,441	+ 27·5	+ 12·7	+ 17·6	+ 136,631	+ 68·9
Cochin-Kanayannur..	141,692	4,023	3,979	3,883	3,836	+ 26·9	+ 8·1	+ 14·0	+ 50,913	+ 56·4
Cranganur ..	2,537	527	555	561	522	+ 31·2	+ 12·8	+ 12·5	+ 1,015	+ 66·6
Mukundapuram ..	91,715	3,713	3,130	2,357	2,802	+ 29·7	+ 16·7	+ 23·4	+ 39,392	+ 86·8
Trichur ..	67,715	2,577	2,316	2,533	2,513	+ 29·0	+ 20·0	+ 22·8	+ 32,846	+ 90·1
Talapilli ..	10,713	1,517	1,472	1,333	1,316	+ 22·0	+ 9·8	+ 12·5	+ 10,334	+ 50·7
Chittur ..	6,155	606	553	532	481	+ 22·8	+ 8·5	+ 11·9	+ 2,131	+ 40·1

I.—General distribution of the population by Religion.—(cont.)

[illegible]

Number of persons in each religious denomination

Religious denomination	1900					1910					1920					1930					1940				
	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920
Methodist Episcopal	1,234	1,345	1,456	1,567	1,678	1,789	1,890	1,901	2,012	2,123	2,234	2,345	2,456	2,567	2,678	2,789	2,890	2,901	3,012	3,123	3,234	3,345	3,456	3,567	3,678
Presbyterian	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985	3,096	3,207	3,318	3,429	3,540	3,651
Anglican	765	876	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985	3,096	3,207	3,318	3,429
Baptist	543	654	765	876	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985	3,096	3,207
Other	321	432	543	654	765	876	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985

Number of persons in each religious denomination

Religious denomination	1900					1910					1920					1930					1940				
	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920	1900	1905	1910	1915	1920
Methodist Episcopal	1,234	1,345	1,456	1,567	1,678	1,789	1,890	1,901	2,012	2,123	2,234	2,345	2,456	2,567	2,678	2,789	2,890	2,901	3,012	3,123	3,234	3,345	3,456	3,567	3,678
Presbyterian	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985	3,096	3,207	3,318	3,429	3,540	3,651
Anglican	765	876	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985	3,096	3,207	3,318	3,429
Baptist	543	654	765	876	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985	3,096	3,207
Other	321	432	543	654	765	876	987	1,098	1,209	1,320	1,431	1,542	1,653	1,764	1,875	1,986	2,097	2,208	2,319	2,430	2,541	2,652	2,763	2,874	2,985

III.—Christians.—Number and variations.

NATURAL DIVISION "Malabar and Konkan"	Actual number of Christians in				Variation per cent			
	1931	1921	1911	1901	1921—1931	1911—1921	1901—1911	1891—1901
1	2	3	4	5	6	7	8	9
Cochin State ..	334,870	262,595	233,092	198,239	27·5	12·7	17·6	14·0
Cochin-Kanayannur ..	141,092	111,174	102,834	90,179	26·9	8·1	14·0	12·8
Cranganur ..	2,537	1,933	1,713	1,522	31·2	12·8	12·5	6·7
Mukundapuram ..	84,745	65,321	55,990	45,353	29·7	16·7	23·5	14·6
Trichur ..	69,215	53,729	44,775	36,469	29·0	20·0	22·8	16·0
Talapilli ..	30,713	25,170	22,927	20,379	22·0	9·8	12·5	15·4
Chittur ..	6,468	5,268	4,853	4,337	22·8	8·6	11·9	13·3

IV.—Religions of urban and rural population.

NATURAL DIVISION "Malabar and Konkan"	Number per 10,000 of urban population who are					Number per 10,000 of rural population who are				
	Hindu	Muslim	Christian	Jain and Jew	Buddhist and Zoroastrian	Hindu	Muslim	Christian	Jain and Jew	Buddhist and Zoroastrian
1	2	3	4	5	6	7	8	9	10	11
Cochin State ..	5,479	893	3,564	62	2	6,683	695	2,617	4	1
Cochin-Kanayannur ..	4,841	1,244	3,776	137	2	5,420	451	4,120	9	..
Cranganur ..	8,769	938	293	..	..	6,398	2,947	655	..	..
Mukundapuram ..	5,130	501	4,669	..	..	6,357	502	3,134	6	1
Trichur ..	4,896	390	4,711	..	3	7,214	315	2,469	..	2
Talapilli ..	4,666	729	4,605	..	..	7,574	1,223	1,198	..	..
Chittur ..	8,929	881	160	..	..	8,491	771	738	..	..

CHAPTER XII.—RACE, TRIBE AND CASTE.

Reference to
State Table II.

THE last chapter of the Report deals with the interesting, if complex, subject of the Race, Tribe or Caste to which the population enumerated at the census belongs. We have already seen that statistics of selected castes, tribes and races are combined with those of age and civil condition in Imperial Table VIII, of occupation in Imperial Table XI, of literacy in Imperial Table XIV, and of infirmities in State Table III. But for purposes of this chapter Imperial Tables XVII, XVIII and XIX are the most important. Table XVII shows the general caste return and XVIII the variations in the numerical strength of certain selected tribes for five censuses. Table XIX deals with the statistics of Europeans and allied races and Anglo-Indians. The Subsidiary Table at the end of this chapter gives the variations in numbers since 1901 in important castes and the proportion of each such caste to the population of the State.

State Table II shows separately the numbers of the depressed classes* in the Hindu community, and the social map given at the end of the last chapter represents the proportional strength of these classes in the Hindu, as well as the total, population of each taluk.

Definition.

1. *Race* denotes "a main division of mankind the numbers of which have important physical characters in common" and is usually applied to stocks of considerable antiquity." According to Dr. Haddon, a *tribe* is "a group of a simple kind occupying a concentrated area, having a common language, a common government and a common action in warfare." If we add the words 'a tradition of common origin' and interpret the words 'government' and 'warfare' as representing respectively the internal organization and the external attitude towards other communities, the definition may roughly apply to our ideas of the aboriginal tribe." The term *caste* was defined at the census of 1911 as an "a linguistic group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin and the possession of the same tutelary deity, and the same social status, ceremonial observances and family priests, that they regard themselves, and are regarded by others, as forming a single homogeneous community."

various social strata in the Indian society.' Every Hindu (using the term in its most elastic sense) is born into a caste and his caste determines his religious, social, economic and domestic life from the cradle to the grave. In western countries the major factors which determine the different strata of society, *vis.*, wealth, education and vocation are fluid and catholic and tend to modify the rigidity of birth and hereditary position. In India spiritual and social community and traditional occupation override all other factors. Thus, where in the censuses of western countries an economic or occupational grouping of the population affords a basis for the combination of demographic statistics, the corresponding basis in the case of the Indian population is the distinction of religion and caste. Whatever view may be taken of caste as a national and social institution it is useless to ignore it, and so long as caste continues to be used as one of the distinguishing features of an individual's official and social identity it cannot be claimed that a decennial enumeration helps to perpetuate an undesirable institution."

4. Detailed instructions were issued to the census staff regarding the entry to be made in column 8 of the enumeration schedule, headed *Race, Tribe or Caste*. Almost every person's caste is known locally, and in the vast majority of cases the enumerators were local men. The caste column was not therefore likely to contain many wrong entries. There were, of course, instances of ambiguous returns. Thus, in some cases, sub-castes were entered instead of the main castes. Again vague terms, general names or caste titles were also found returned instead of the correct caste names. In a great majority of these cases the caste was easily identified, the entry in column 8 being carefully checked with the entries against occupation and mother tongue. The number of returns that could not be thus identified is only 1,635 or .21 per cent of the total Hindu population, as seen from the figures for unspecified castes in Imperial Table XVII. A few mistakes might have been committed in the returns particularly of some non-indigenous and little-known castes numbering but a few hundreds each. A few errors might have crept in in the course of slip-copying and sorting. But these mistakes must be so few as to be quite negligible, and the caste statistics, with very few exceptions, may therefore be accepted as substantially accurate and sufficient for all practical purposes.

Accuracy of
caste returns

5. Though the caste of every person who was enumerated at the census was ascertained and recorded in column 8 of the schedule, all the castes thus returned have not been tabulated separately. Communities whose numerical strength falls below a certain percentage of the total population are generally clubbed together. Imperial Table XVII shows that 94 Hindu castes have been tabulated separately, though the proportional strength of some of them is but 2 or 3 in every 100,000 of the population. About 40 non-indigenous and little-known communities, numbering in all 1,404 persons, are shown together as minor castes.

Scope of the
caste return

6. It is not the aim of this chapter to deal with the subject of caste from the ethnographic point of view or to discuss the origin of the institution. The Cochin Census Report of 1901 treats these aspects of the subject at some length. *The Cochin Tribes and Castes* by Mr. L. K. Ananthakrishna Ayyar, who carried out the Ethnographical Survey of the State, gives elaborate accounts of the castes and tribes of this State. *The Cochin State Manual* by Mr. C. Achyuta Menon also deals with the subject. And the *History of Kerala* by the late Mr. K. P. Padmanabha Menon is the latest and one of the most interesting of the publications that contain accounts of the Malabar castes.

Scope of the
chapter

A glossary containing brief notes on the castes mentioned in Imperial Table XVII is given at the end of this chapter. With very few exceptions, these notes are copied from the caste glossary in the Cochin Census Report of 1911.

The discussion in this chapter will be more or less confined to a review of the statistics of the more populous, important or interesting castes with special reference to the variations in their numbers since the last census. A few other aspects of interest and importance are also noticed in the course of this discussion.

Census and
caste claims

7. Past experience has shown that the opportunity of the census is generally seized by all but the highest castes to press for recognition of claims for a higher social status and 'to secure, if possible, a step upwards in the social ladder'. If all the claims thus advanced are to be conceded, there may perhaps be no caste distinction among Hindus (so far as caste names in the census and Government records are concerned) in the course of a few censuses, for all Hindu communities may have to be classed as Brahmans by that time. It is obvious that caste names which have long been in vogue, which have been accepted and recognized widely, and which are significant in that they point to the origin, traditional occupation or history of the castes concerned, should not be lightly given up in favour of new names that are of ambiguous, uncertain or misleading significance, lest the past history of these castes should be shrouded in obscurity and irreparably lost.

Kallan, Pandi-
tattan and
Visva Karma
Brahman

8. The tendency on the part of socially inferior castes to claim a higher place in the social order with new names devoid of any degrading associations of the past is perhaps less marked in Cochin than elsewhere. At the census of 1921, there was but one change of caste name ordered by the Government, according to which the Kadupattans came to be called Eluthassans. Likewise at the present census the Parayans, one of the lowest of the depressed classes, have been re-christened Sambavans, the change having been adopted by the Government. There are two Tamil castes, hitherto known as Kallans (workers in granite) and Panditattans (Tamil goldsmiths), together numbering about 4,000 persons according to the returns of the present census. They are identical with the castes grouped under the main head *Kammalan*, *Kamsala*, *Panchala*, *Visva Brahman* or *Visva Karma Brahman* in the Tamil country. They wanted that their old names should be replaced by the new one of Visva Karma Brahman as in Madras, and it was ordered by the Government that the change might be adopted if a majority of them returned the new caste name. But the census returns showed that a great majority of them knew nothing of the proposed change, and the old names have accordingly been retained in the Tables.

Pattaryan
versus Chali-
yan

9. The Chaliyans, a Malayali caste whose traditional occupation is weaving, advanced a claim to be classed as 'Vaisyas of the Aryan stock' under the new name *Pattarya* (weavers of silk). The claim was based on the most flimsy and fanciful grounds. There is a Pattarya caste in South Travancore which is Tamil-speaking, and which takes after the Tamilians in point of dress, social customs, manners, ceremonials, etc. This caste is apparently of a higher social status than the Chaliyans of North Travancore and Cochin. The proposed change of name must lead to confusion in as much as the South Travancore Pattaryans and the North Travancore and Cochin Chaliyans, who form two distinct and separate castes, and between whom there is but very little in common, will get mixed up if both are to be called by the same name. It was therefore decided to retain the old nomenclature. All the same such Chaliyans as desired to return the new name at the census were allowed to do so and a great majority of them availed themselves of the concession. They are shown against the sub-head Pattaryans under the main head Chaliyans in the Tables dealing with castes.

Caste feeling

10. The question whether caste has now the same influence as it had in the past in determining the life of the individual may be examined before we proceed further. In the face of the modern economic and intellectual influences to which people are subjected, one should naturally expect a weakening of caste feeling and a loosening of caste bonds; and in a progressive State like Cochin, where these influences will be strongly felt on account of the rapid spread of modern education, the change must be more perceptible than in other places. But what we find in reality is that the modern forces alluded to above have not yet led to any weakening, much less the disappearance, of the caste feeling. In this connection it is significant that only 15 persons out of 780,484 Hindus have refused to return their caste, and these 15 belong to communities that are labouring under social disabilities. The organization of caste *sabhas* (also called *samajams*) or societies, whose purpose was to advance the status and promote the welfare of the castes concerned, was a new feature noticed in many Provinces and States at the census of 1921. This movement has been steadily gaining in strength during the past decade, so much so that many important castes and communities in Cochin, including the Muslims and the Christians, have at present their caste or communal associations systematically working for the furtherance of their interests. This has led to the development of 'a feeling for the caste as a corporate body and what may almost be called a caste patriotism', often accompanied by an ambition to rise in the social scale. It has also engendered a good deal of caste jealousy and antagonism. In short one aspect of the influence of the modern forces at work is seen in a strengthening of caste consciousness and an aggravation of the communal feeling of individual castes.

Caste restrictions of old times

11. There is, however, another aspect of this influence which is more pleasant and attractive to view. Thus a relaxation of the less essential rules of caste, by which the caste system is being brought into adjustment with modern conditions, is everywhere noticeable. It is notorious that the caste system of Malabar (including Travancore and Cochin) was the most rigid in all India. In no other part of the country did it flourish so luxuriantly as here. Its ramifications were wild and intricate, its ordinances drastic and numerous, and their observance rigorously enforced. Any infringement of even its less important rules had to be atoned for by the penalty of various kinds and degrees of purification; while the violation of its more important ordinances was visited with summary excommunication. Whereas other parts of India knew and observed only touch pollution, Malabar had** the distinction of strictly observing atmospheric pollution. The tiny plant of Untouchability grew into the mighty and many-branched tree of Unapproachability in its priest-ridden and fertile soil. There were untouchable castes and unapproachable, almost unseeable, castes.† Some castes polluted others by touch. Some others caused pollution to members of higher castes if they approached them within a distance of 24 feet. Some had to remain at a distance of 36 feet, some at a distance of 48 feet, while yet others could not approach the highest castes within a distance of 64 feet‡ without

* This remark is hardly applicable to the rising generations of the so-called caste Hindu classes which are over-represented in the Government service. As their caste makes it almost impossible for them to enter the State service, the sentiments they cherish for it are neither friendly nor flattering. Their attitude towards their religion alluded to in paragraph 12 of the last chapter may be recalled in this connection.

** The past tense is purposely used, for these observances are now practically dead.

† Malayali Hindus must have been much relieved to hear of the existence of an *unseeable* caste in the Tamil district of Tinnevely on the other side of the Western Ghats. It is called by the name *Puraja Pannan* and its members are washermen to depressed classes. This community was unearthed recently by the Anti-Untouchability Leaguers. It is reported to be a *night-caste*, for its unfortunate members are allowed to step out of their miserable huts only after nightfall when the caste Hindus, (*day-castes*), who consider themselves polluted by their sight, have all retired for the night !!

‡ According to other versions, the polluting distance for some of the unapproachables was much greater. For instance, it was 300 ft. for the Nayadis !

polluting them. The distance in each case was regulated by the depth of degradation, wretchedness and squalor into which the caste had sunk.* Birth pollutions, death pollutions and many other allied ceremonial pollutions were to be religiously observed, and purificatory ceremonies had to be performed at their termination. The restrictions regarding inter-dining and inter-marriage were equally rigorous. The following extracts from the Cochin Census Report of 1911 will be read with interest in this connection :

"Inter-marriage, inter-dining, and pollution by touch or proximity are the tests by which caste status is determined in Cochin. The meals prepared by persons belonging to higher castes can be partaken of by those belonging to the lower ones, but the converse is strictly prohibited, especially in the case of females. A high class Nambudiri male may eat the food cooked by low class Nambudiris, and even by Tirumulpads, but their females cannot. Similarly Nayar males can partake of the meals prepared by any Nayar without distinction of sub-caste; but a female belonging to a higher sub-caste cannot eat the food prepared by one belonging to a lower. All Nayar females can eat together in the same room, but those of higher sub-castes may not sit in the same row for the purpose with those of a lower one. Similar rules are observed also among the lower castes. Inter-marriage also is generally governed by the same rules as those of inter-dining. A Nambudiri female can of course be married only in her own class, but a Nambudiri male can form *Sambandham* union in any caste below his, but not below that of Nayars. As a rule, women belonging to the Nayar and intermediate castes may marry only where they eat, that is, with equals and superiors, but these rules are not so strictly observed in these days as formerly, especially by the Nayars. Pollution is another element for caste differentiation, and there are some features of it which are peculiar to this part of India. A Nambudiri is polluted by the touch of any one below him in the social scale, while Kammalans and the castes below them pollute him, if they approach within a prescribed radius. Similarly, the members of any other castes are polluted by the touch or approach, as the case may be, of the castes below them.

Caste rules and restrictions are in some respects more rigid and severe among the Malayalis than among most other classes in India. The rules regarding pollution by touch or proximity, which has already been referred to, are strictly enforced. Such pollution can be removed only by complete immersion in water either in a tank or a river. Besides this pollution, there is what may be called ceremonial pollution. A death or birth in a family causes such pollution to all members of the family in all its branches, and a similar pollution is also entailed on women during their monthly periods and after delivery. The duration of the ceremonial pollution varies according to the status of the different castes, the highest having the shortest period, but in the case of monthly periods, the duration is three days uniformly. Pollution of all kinds, however acquired, can be removed only by complete immersion in water. In the case of death pollution and women's special pollutions, certain purificatory ceremonies, besides immersion in water, are necessary to remove the taint. Similar ceremonies are also required if a Brahman or a Kshatriya is touched by members of castes below them when under death, monthly or delivery pollution. Again, the extreme penalty of formal excommunication is enforced here more regularly and rigidly than elsewhere in serious cases of violation of caste rules. The member of any main caste partaking of the meals prepared by one of a lower caste; any member of a twice-born caste eating flesh or fish or drinking intoxicating liquor; a Nayar or a member of any higher caste having sexual connection with a female of any caste below that of Nayars; a male member of any caste having similar connection with a woman of any higher main caste; the non-observance of ceremonial pollution and the non-performance of funeral rites; these are some of the offences punishable with formal excommunication, and such offences are seldom

* A classification of castes based on considerations of pollution is given on pages 181 and 182 in the Cochin Census Report for 1901.

overlooked. Similar offences, if committed between members of sub-castes are treated as minor ones, and punishment in such cases is a fine, or expulsion from the **enangu* or *tara* association. The eating of flesh and fish and the use of distilled or fermented liquors are prohibited only in the case of Brahmans, Kshatriyas and Ambalavasis, while in the case of Nayers and those below them beef is the only prohibited article of food. The re-marriage of widows is prohibited only among the Brahmans, while the marriage of girls before puberty is not enforced among any of the Malayali castes.*

12. Modern influences have wrought a remarkable change in the attitude of people towards most of these caste rules and restrictions. In respect of marriages the caste ordinances are still potent; and the day of inter-caste marriages is yet to dawn. At the same time the restrictions regarding marriages between sub-castes within the same main caste are not observed now-a-days, and it was noted in paragraph 6 of Chapter VI that hypergamy among such Malayali castes as observed it of old had all but disappeared. But if the caste ordinances regarding inter-marriage between main castes are still very much alive and active, those regarding commensality, pollution and other matters are more dead than alive. The tendency to ignore these restrictions started many years ago, and it was commented on in the Cochin Census Report of 1911 thus:

Modern tendencies

"The caste system still continues to reign supreme over the Hindu community of Cochin, but signs of disintegration have begun to make themselves visible on all sides, more especially in towns. Among the more important forces that are working towards the relaxation of caste rules are English education, the public school system, the railways and the enactment of equal laws for all, and their impartial administration without distinction of caste or creed. English education has given a new turn to the ideas and aspirations of the people; and is working a change in the national frame of mind, which has hitherto accepted all that exists among the Hindus as divinely ordained and consequently as being beyond question or investigation. Public schools and railways are open to all castes and creeds, and high castes and low are thrown together there, where it is impossible for a casteman to preserve that aloofness which he maintains in his own village, or to purify himself as often as he should, or to be as particular as he should be in regard to what he eats and drinks. Equal laws and their impartial administration have considerably affected the supremacy of one caste over another in some respects, and are leading the people to question why there should be such supremacy in other respects as well. A Nayar could in the good old days take into his own hands the punishment of a Pulaya who polluted him by approaching within the prohibited distance, but he can no longer do it with impunity. This leads him to ask himself why he should accept without question the mandates of the Brahman as he used to do formerly. Traditional occupation was another force making for caste exclusiveness and caste preservation. But the advent of railways and the introduction of machinery have made it impossible for many to confine themselves to their traditional occupations. Many of the old village industries have become unprofitable, while a great and growing demand is springing up for labour in mills; plantations and workshops. Numbers of people are therefore deserting their traditional means of livelihood in favour of new and more profitable vocations, and a man's caste is no longer, as it once was, a fairly certain index to his occupation. Again, the organisations which take cognizance of minor caste offences have also begun to undergo disintegration. Respect for the authority of elders, which is essential for the maintenance of the *enangu* and *tara* organisations, is very much on the decline in the altered political and social conditions of these days, and these organisations

* Caste tribunal of Nayers.

have therefore almost entirely disappeared from towns and are gradually disappearing from villages also. It must however be admitted that the great majority of the people, especially in the villages, are still as particular as ever they were in regard to caste observances. But the influence of the small but powerful minority, who are bidding a lingering farewell to them, is surely, if slowly, permeating the masses. This minority honour caste rules nowadays more by their breach than by their observance, especially when they are away from home, although in their own homes the fear of giving offence to their more orthodox relatives and friends leads them to make a show of observing the established rules and proprieties. In return for this show their lapses elsewhere are tacitly condoned. While disintegration is thus in progress now, certain relaxations permissible in the old days have ceased to be in operation. In the case of caste offences meriting excommunication, Sudras and persons inferior to them in caste could be saved from that penalty by the Raja of Cochin by presenting to them with his own hands a *kindi* or vessel of water to drink. A Tamil Sudra could be made a Nayar, and any one could be raised to a superior sub-caste by the same means. This has however become obsolete in these days."

Relaxation of
caste rules}

13. It is not possible to give within the limited scope of this chapter a full account of the changes which have taken place during the 20 years that have lapsed since the above remarks were made. Suffice it to say that the forces that were noticed in 1911 as working towards the relaxation of caste rules have been steadily and rapidly gathering strength throughout the last two decades, so much so that most of the old restrictions are now practically dead. Distance and touch pollutions are not generally observed in these days; and if any old, orthodox and conservative members of the higher castes (like aged Nambudiris) still desire to observe the rules about atmospheric pollution, they must either remain within doors or frequently undergo the purificatory ceremonies for pollution, for the unapproachable castes are no longer prepared to fly before the approach of the orthodox in public places as they did in the past. Ceremonial pollutions also have shared much the same fate. Though instances of formal inter-dining between caste and caste are rare, the restrictions regarding commensality are violated almost daily by very considerable numbers from all Hindu castes. At social gatherings and other parties, members of both sexes of the highest* and lowest castes and of different religions sit at the same table and partake of refreshments. And the most significant part of the whole affair is that nobody thinks of the penalties that obtained of old for such violations of caste rules. The fact is these practices are no longer looked upon as caste offences and hence they are openly tolerated. The infliction of penalties for infringements of caste rules has not been heard of for a very long time. The caste tribunals which took cognizance of offences against caste rules in olden days have long ceased to function and they do not exist even in name at the present day. Should there be a modern Rip Van Winkle belonging preferably to one of the approachable or touchable castes, who fell asleep at the end of the last century in some Sleepy Hollow of the Western Ghats, and should he wake up one of these fine mornings and return to his old haunts, he must be so much shocked at the changes noticed above that he would most probably go to his last sleep without the slightest delay!

Caste statistics
and variations

14. Turning to the figures contained in Imperial Table XVII, we find that there are only 10 castes or communities, the numerical strength of each of which exceeds one per cent of the total population. Their actual numbers and variations are shown in the following statement.

* Nambudiri women to be excepted.

Caste	Strength (actual figures)			Variation per cent 1921—31
	1931	1921	1911	
Indian Christian ..	333,041	260,347	230,568	+ 27.9
Iluvan ..	276,649	224,008	208,453	+ 23.5
Nayar ..	142,637	131,054	121,206	+ 8.8
Muslim ..	87,902	68,717	63,822	+ 27.9
Pulayan ..	82,043	69,423	72,787	+ 18.2
Marasari ..	23,430	18,555	17,779	+ 26.3
Tamil Brahman ..	21,754	21,836	18,923	- 0.4
Elathassan ..	18,536	15,197	14,323	+ 22.0
Kudumi Chetti ..	16,104	10,328	12,371	+ 55.9
Kanakkan ..	13,192	8,424	7,527	+ 56.6

Of the ten communities, all but the Tamil Brahmans, Kudumi Chettis and a small proportion of Muslims are Malayalis. Together they form 84.3 per cent of the State's population. The rate of increase among Muslims and Indian Christians has already been commented on in the previous chapter. We had occasion to note that the Tamil Brahmans were both prolific and long-lived in the course of the analysis of their age constitution in Chapter IV. Here, however, an actual decrease is seen in their numbers. An explanation for this is to be sought for in the statistics of emigration collected at the special enquiry, which were reviewed in Chapter III. According to these statistics, the bulk of the emigrants was seen to consist of Hindus. It was also remarked that the Brahmans in Special Emigration Table I were, with few or no exceptions, Tamils.

In this connection we have to note that the small and well-organized community of Tamil Brahman immigrants in Cochin for long held a unique position in the public life of the State. They led the van in all intellectual pursuits and learned professions. With the Ambalavasis and Nayars they virtually monopolised the State service in the last century. We have seen from the chapter on Occupation that they were the pioneers in indigenous banking and that they flourished in other walks of life also. But now times are changed and the keen competition they have to face at every turn from other enterprising communities, and particularly from the Christians, has much reduced the scope for their activities. As the Tamil Brahmans are already very much over-represented in the State service, and as other communities also are pressing their claims for proportional representation, educated members of the community find no opening for suitable careers in the State. It is no wonder therefore that they are emigrating in considerable numbers.

15. Of the other castes shown in the statement, the ~~Elathassans~~ Marasaris and Iluvans need no comment, their decennial increase being about

the average recorded for the State as a whole. If the figures for the Kudumi Chettis and Kanakkans are far above the average, the explanation for this is most probably to be found in faulty enumeration at the census of 1921. A higher rate of growth might perhaps have been expected among the primitive Pulayans, but the loss sustained by them through conversion to Christianity has also to be taken into consideration in this connection. So far as the Nayers are concerned, the increase of 8·8 per cent seems to be almost normal, the corresponding increase for 1911 to 1921 and 1901 to 1911 being 8·1 and 8·3 per cent respectively. Emigration also has probably influenced the rate to a slight extent in as much as considerable numbers of educated Nayers, finding no scope for employment in the State, have emigrated to other places like the Tamil Brahmans. The statistics in Special Emigration Table I in Chapter III support this view.

16. Each of the 8 castes shown in the following statement numbers between 5 and 10 per mille of the total population of which they together comprise but 6·7 per cent.

Caste	Actual numbers			Variation per cent 1921—1911
	1931	1921	1911	
Vettuvan ..	11,797	4,759	5,261	+ 147·9
Valan ..	11,684	9,507	7,827	+ 22·9
Sambavan (Parayan) ..	11,562	7,145	8,340	+ 61·8
Velan ..	10,895	6,232	9,322	+ 74·8
Konkani ..	9,661	8,080	8,522	+ 19·6
Kollan ..	9,276	8,029	7,156	+ 15·5
Ambalavasi ..	9,211	8,079	7,804	+ 14·0
Arayan ..	6,574	5,580	4,766	+ 17·8

With the exception of the Konkani Brahmans, these castes are all indigenous Malayalis. The Ambalavasis have several distinct sub-castes which do not inter-dine or inter-marry. They do not differ much from the Nayers and the increase of 14 per cent seen in their numbers may be regarded almost as normal for the decade under review. The rise in the numbers of the Arayans, Kollans and Valans may also be taken as normal for the period. It is not unlikely that the strength of the Konkani Brahmans was underestimated at the census of 1921, for they are shown to have suffered a loss of 5·2 per cent during the decade 1911 to 1921. Hence the increase of 19·6 per cent seen in their numbers during the last 10 years may be considerably above their average. The abnormal rate of growth recorded by the Vettuvans, Velans and Sambavans cannot but be attributed to defective enumeration in 1921.

17. The appended statement contains 17 castes which together form but 5·7 per cent of the total population. The proportional strength of each of these varies from 2 to 5 per 1,000 of the population.

Caste	Actual numbers			Variation per cent 1921—1931
	1931	1921	1911	
Tattan ..	5,956	5,602	4,309	+ 6'3
Nambudiri ..	5,918	5,427	5,520	+ 9'0
Chetti ..	5,339	9,163	4,606	— 41'7
Vellalan ..	5,259	4,587	6,044	+ 15'5
Pandaran ..	4,860	3,560	3,715	+ 36'5
Veluttedan ..	3,922	3,317	3,381	+ 17'2
Kallasari ..	3,852	2,436	3,101	+ 58'1
Kaniyan ..	3,841	2,323	3,244	+ 60'5
Kaikelan ..	3,714	4,805	4,121	— 22'9
Velakkattalavan ..	3,699	3,185	3,271	+ 16'1
Kavundan ..	3,680	6,351	1,095	— 42'1
Panan ..	3,603	2,642	2,902	+ 36'4
Kusavan ..	3,295	3,442	3,557	— 4'3
Malayan ..	3,185	591	2,461	+ 430'2
Devangan ..	3,055	370	2,349	+ 223'7
Panditattan ..	2,964	1,299	2,456	+ 108'7
Otta-naikan (Odde) ..	2,768	2,437	2,815	—

21. Apparently there has been a fall in the number of Anglo-Indians from 2,182 to 1,717 during the past decade. This is no doubt to be attributed to many Firingis being returned as Indian Christians at the present census. Originally descended from Portuguese traders who married women of the country, the great majority of the Firingis have at present next to no admixture of foreign blood. They differ very little from Indian Christians. Those that are well-to-do wear clothes of European fashion, while the dress of others differs but little from that of Indians. Many of them wrongly return themselves as Anglo-Indians, while considerable numbers return Firingi or Indian Christian as their race. The Firingis are not shown separately in the Tables, but are included with the Indian Christians. The statistics of Anglo-Indians are therefore inaccurate and misleading.

Anglo-Indians

The Europeans and allied races and the Anglo-Indians are separately classified by age and sex in Imperial Table XIX.

22. Christianity like Islam has nothing to do with caste as a socio-religious institution. But the social life of the Indian Christians is influenced to a certain extent not only by the caste prejudices of their Hindu brethren but also by sectarian differences. We have already seen from the chapter on Religion how the Syrians consider themselves superior to the Latin Catholics in social status. Likewise recent converts from the lower classes of Hindus are assigned but an inferior position in the Christian society, and no Christian family of any standing or status will enter into marriage relations with these converts.

Indian Christians

The Indian Christians are by far the best organized community in the State. Their communal organizations and journals have been working with remarkable success and promoting their interests in all directions, so much so that they have, within the space of a decade or two, risen from comparative insignificance to a position which, if not the first, is second to that of none in the public life of the country.

23. Some account has already been given of the aboriginal tribes and other depressed classes in the preceding chapter. More about them will be found in the two appendices at the end of this chapter, the first dealing with the hill tribes (Kadars and Malayans) and the second with the depressed classes. The principle followed in the selection of the classes included in the category of the depressed is explained below

The aboriginal tribes and other depressed classes

Outside Malabar untouchability is generally regarded as the [dis]qualification for a community to be classed as depressed. Obviously this will not fit in with the peculiar conditions obtaining here, as may be seen from paragraph 11 above. Nor can we adopt unapproachability as the standard in the place of untouchability. The 64 feet castes were unapproachable not only to the higher or non-polluting castes but also to unapproachable castes of 24 feet, 36 feet etc.; and the different castes in each group of unapproachables of the same polluting distance were mutually untouchable. Among the non-polluting or approachable communities, each was untouchable to all the castes above it. Thus the Velakkattalavans, Velutedans and Chaliyans, while they were mutually untouchable, were all untouchable to the Nayars, Ambalavasis, etc. The latter were untouchable to the Kshatriyas and Nambudiris. Most non-Malayali Hindu castes below the rank of Brahmaus were untouchable to the higher Malayali Hindu castes to whom the Christians, Muslims, Jews, etc. were, of course, very much untouchable, though not unapproachable. In this dark wilderness or neo-pandemonium of untouchability and unapproachability, no safe standard

below them. They opened many temples for themselves as they had no access to the temples of the non-polluting castes, and several of these Iluva temples now admit the lower castes like the Pulayas who were of old unapproachables to Iluvans.

25. The modern tendencies referred to in paragraphs 12 and 13 above are fully reflected in this community. The changes introduced in the marriage rites and customs of the Iluvans have been already noticed in the chapter on Civil Condition. Ceremonial pollutions and other observances have lost much of their old rigidity. The periods of pollution as also the cost of the ceremonies have been considerably reduced. The advanced (English-educated) section is giving up these observances altogether. And yet no caste tribunal passes sentence of excommunication on the delinquents. The *Sahodara Sangham*, an association formed in the recent past, advocated inter-dining and inter-marriage with lower castes like the Pulayans and, in spite of the strenuous opposition it encountered in the beginning from the orthodox and conservative section of the community, has achieved its object to a considerable extent. The restrictions on inter-dining with lower castes are widely ignored and a few instances of inter-marriage also have taken place. In short the Iluvans are fast developing into a progressive and enlightened community.

26. The one force behind these changes and reforms was the unique personality of the late Sri Narayana Guru Swami whose teachings and influence galvanized the dormant community into vigorous activity, and whose enlightened leadership, more than anything else, was responsible for these achievements. A self-made man, the Guru came to be recognized as the spiritual head of the community in virtue of the solid work he did for its uplift. Like Poet Tagore, he preached the message of universal brotherhood, proclaiming that there was but "One God, one religion and one caste." For the spiritual, moral and social regeneration of his community, he started the *Sanyasi Sangham* and the *S. N. D. P. Yogam*, two associations that functioned with efficiency and success for a long time. Truly the Iluvans are indebted to their great Guru for whatever progress they have made.

Influence of
their late
Guru

27. The *Thiyya Mahajana Sabha* and other *Yogams* of the Iluvans are now doing active propaganda work. Social reform and uplift of the community are their chief aims. Organized representations for the removal of social disabilities are made by them, social legislation is advocated and the claims of the Iluvans for appointment in the Government service are advanced. A *Thiyya* bill was recently enacted which legalized the system of partition evolved by the *Marumakkathayam* section of the community—there are both *Makkathayam* and *Marumakkathayam* sections among the Iluvans—, according to which sons and daughters were given equal shares of the parent's properties. The new regulation penalises bigamy and provides for inter-marriage with other classes. The *Marumakkathayam* section seems to be gradually tending towards *Makkathayam*.

Iluva caste
sabhas

28. Turning to the Nayars, we find that the present-day tendencies and developments of caste are revealed to a very great extent in the social life of this community. The changes that have taken place in the rites and customs relating to marriage among Nayars have already been alluded to in the chapter on Civil Condition. Pollutions of all kinds, touch, atmospheric and even ceremonial, are very seldom observed except perhaps by the oldest generations in rural areas. The educated section of both sexes, which comprises a very

Nayars

considerable proportion of the community's numerical strength, ignores all restrictions on inter-dining, and the example of this section is copied by others also. Up to this point the movement is parallel among the Iluvans and Nayars, the only difference being that the changes among Nayars referred to above have followed in the wake of higher education and the western ideals imbibed through its medium. But it is in the religious sphere that we find a real difference between the Nayars and Iluvans, and the reasons for this we had occasion to examine in the chapter on Religion. It is significant that the small English-educated section among the Iluvans also shares the same indifference and laxity in religious matters as characterise the Nayars and other educated classes.

Influence of
the Nayar
Regulation

29. The influence of the Nayar Regulation, a piece of social legislation enacted 10 years ago, may perhaps be gauged here in the light of a decade's experience. It cannot be denied that the new legislation has proved an able auxiliary to the forces of disintegration that have been actively at work in the Nayar community for more than a century. The Nayar Regulation fulfilled the aims of its promoters in that it legalized marriage among Nayars, deprived the managing proprietors of joint *Marumakkathayam* families of their despotic powers, safeguarded the interests of the junior members, and made due provision for those who wanted to follow the *Makkathayam* system of inheritance. And, as a matter of fact, the tendency towards *Makkathayam* is fast developing in the community. But the regulation facilitated the partition of joint families and hundreds of these have been divided during the past decade. Many who were at least theoretically in affluent circumstances as members of well-to-do families, and who would never have become destitute but for the partition of their family properties, have thereby been reduced to the verge of poverty and misery. Obviously small branches or individuals, separating from a rich joint family of numerous branches and members, and setting up by themselves, must naturally find their shares too small to keep them above want. On the whole it almost looks like a period of transition for the Nayars from the *Marumakkathayam* to the *Makkathayam* system, a period of uncertainty, gloom and general distress. Time alone can reveal how the transition will affect the character, disposition and material condition of this ancient community.

Caste patrio-
tism among
Nayars

30. Here too it must be remarked that, as a community, the Nayars in this State are not organized or united like the Iluvans, Muslims or Christians. Nayar *Samajams* or associations have been formed recently, but they do not function well in Cochin. Not that there is any dearth of educated and able Nayars to lead. Indeed there are many who have distinguished themselves in intellectual pursuits, learned professions and other walks of life. But they appear to be above communal considerations and evince but very little interest or concern in matters affecting their community. If caste patriotism is looked upon as a weakness or an evil passion in that it leads to communal jealousy and antagonism, then happily the Nayars of this State have one weakness less than other classes, because there is practically no caste patriotism among them! In any case the Nayar *Sabhas* in Cochin will compare very unfavourably with the corresponding associations of other communities like the Iluvans. And the few who desire to serve the community's interests through the medium of these *Samajams* find themselves handicapped by the general spirit of indiscipline, indifference and indolence, which perhaps constitute some of the distinguishing traits of the present-day Nayars of Cochin.*

* Most of the observations about Nayars in sections 28, 29 and 30 will apply to the Ambalavasis also who differ but very little from the Nayars; and though the Nayar Regulation does not apply to the Ambalavasi classes, they are not much behind the Nayars in their attempts to partition their joint *Marumakkathayam* families and reduce themselves to poverty and misery.

31. Though the Nambudiris form but an insignificant minority in respect of their numerical strength—their proportion in the total population is but less than 5 per mille—, their unique position of old as the head of the intellectual and landed aristocracy of the State entitles them to special notice in this chapter. We had occasion to remark in the chapter on Literacy that the Time Spirit had at long last battered down the strongholds of orthodoxy and conservatism in which the Nambudiris had dwelt safely for centuries, uncontaminated by modern influences, and that a general awakening was visible in the community. The reform movement started but a couple of decades ago. The example of other classes like the Tamil Brahmans, Ambalavasis and Nayars, that had taken to English education, learned professions and Government service and thereby won honour and distinction, naturally fired the younger generation of Nambudiris with the laudable ambition of emulating them. The *Yoga Kshema Sabha* was organized by them, and the *Yoga Kshemam* and *Unni Nambudiri* journals were started as the organs of the *Sabha*, the chief aim of the promoters being the reformation or rather the rejuvenation of the old and worn out Nambudiri caste by means of social and other reforms calculated to bring the life of the community into adjustment with modern conditions. The reformers advocated English education for Nambudiri boys and girls and wanted that Nambudiris also should take an active part in the public life of the country like other educated classes. *Purdha* was to be abolished and the younger sons also of a father should be allowed to marry within the caste whereas, according to long-established custom, only the eldest son had this privilege. Rational changes were to be introduced in the management of the joint family, which was most often conducted on despotic lines by the managing proprietor, the interests of the younger members being neglected.

32. The reforms advocated were so much opposed to all established and accepted usages that they appeared revolutionary and gave rise to a storm of protest from a great majority of the Nambudiri population. But the reformers who were prepared for all contingencies persevered, and gradually the no-changers began to lose ground. Time was against them, for they were the older of the two parties and their ranks were soon thinned by Death whom the reformers considered as their best ally. A few Nambudiri boys took to English education and, by the time they returned from their colleges, they were radicals who delighted in violating all caste rules and restrictions. The reform party rapidly gained in strength and the orthodox and conservative section has all but admitted defeat. The rising generations are now taking to English education in larger numbers. A few Nambudiri girls are attending public schools, having discarded their *Purdha*. The younger generations of women are in full sympathy with the movement. There are Nambudiri members in the Legislative Council; and we have seen from the chapter on Literacy that a Nambudiri lady has been nominated to the Council in connection with the Nambudiri Bill now under consideration. Things are moving fast and the whole Nambudiri world is in a ferment, anxiously watching the fortunes of the bill which, if enacted, must revolutionize the life of the community.

33. The Nambudiris were the reputed authorities on, and in a sense the guardians of, all caste rules and restrictions so far as the higher Malayali castes were concerned. It is perhaps an irony of fate that the aged and orthodox among them should live to see the most sacred rules binding their own caste violated with impunity by their own children. The advanced section seldom, if ever, observes the touch or distance pollution. There is laxity in the observance even of ceremonial pollutions. Restrictions regarding inter-dining which were of the most rigorous character are defied in many cases. According

to these caste rules, a Nambudiri cannot take even a drink of water from any caste below the Kshatriyas, and if he is under pollution by touching any one of a lower caste or by approaching any unapproachable caste, he should undergo the ceremonial purification prescribed for such pollutions before he can take food or drink. The Nambudiri boys at school now take pleasure in sitting at the same table as members of other castes and creeds (including untouchables and unapproachables) and partaking of all kinds of refreshments in their company at social gatherings. Nambudiris of the reform party oppose untouchability and unapproachability with more ardour than English-educated Nayars who are perhaps too indolent to take any active interest in such matters; and advanced Nambudiris advocate temple entry for the untouchables and unapproachables with more enthusiasm than social reformers of other castes*. The example of the Nambudiris cannot but influence all other Malayali Hindus. If the highest caste could thus discard the rules and restrictions binding it, the others need have no hesitation to follow suit. Indeed it looks very doubtful whether any of these caste ordinances (except perhaps those relating to inter-marriage between one main caste and another) will be in force when the Census Report of 1941 comes to be written.

Neglect of
religion

34. The progressive party has made a serious omission in its enthusiasm for an all-round reform. Religious study, pursuits and practices constituted not merely the traditional occupation but the very life-mission of the Nambudiris in olden times. Nambudiri boys were initiated into the study of sacred literature at an early age and they devoted their boyhood and adolescence to this pursuit. Now, however, their sacred mission is woefully neglected. The remarks made in the last chapter on the ignorance of caste Hindus regarding the most elementary principles of their religion are unfortunately applicable to the younger generation of the Nambudiris also to a very great extent. Of old the Nambudiris were looked upon by all who knew them as the visible and living embodiment of the Hindu religion in its highest and purest aspects. Perhaps no section of the Hindu population of India followed the religious precepts of Hinduism with such devotion and care, or lived so spiritual a life as the Nambudiri Brahmans. Their religious traditions are, therefore, of the noblest and most sacred character. Thus their community produced in the past some of the greatest and most authoritative exponents of Hindu religion and philosophy, and it is to the eternal glory of this community that it gave birth to the renowned Sri Sankaracharya. When a people with such traditions behind them grows indifferent about their religion and begins to neglect religious study and religious observances and rites, it must certainly be regarded as a day of evil omen not only for them or the other Hindu castes of Malabar but for the whole of Hindu India. It therefore behoves the reformers to remedy this most serious defect in their programme of work so that they may save themselves and their ancient religion from disaster.

Old order
changeth

35. In the reforms and changes advocated by the rising generations, pessimists and conservatives see but irretrievable ruin to the community as a whole. But, despite man's conservatism,

“The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

* The influence of Gandhism and of the national movement in India is perhaps less perceptible in Cochin than in other Indian States. In any case it is almost nothing here when compared with the movement in Northern India. And yet Gandhism appears to have given an impetus to the reform movement among Nambudiris. Most of the young Nambudiris are ardent nationalists. Other caste Hindus also have been affected by this influence, but only to a much less extent. Communities other than caste-Hindus hardly show any trace of this influence.

SUBSIDIARY TABLE.

Variation in Caste, Tribe or Race since 1901.

Caste Tribe or Race	Persons				Percentage of variation Increase +, Decrease—			Net variation	Number per mile of the population in 1931
	1931	1921	1911	1901	1921—1931	1911—1921	1901—1911	1901—1931	
1	2	3	4	5	6	7	8	9	10
HINDU ..	780,484	646,132	615,708	554,255	+ 20·8	+ 4·9	+ 11·0	+226,229	648
Ambalavasi ..	9,211	8,079	7,804	7,483	+ 14·0	+ 3·5	+ 4·3	+ 1,728	8
Ambattan ..	1,570	1,032	1,101	1,240	+ 52·1	— 6·3	— 11·2	+ 330	1
Arayan ..	6,574	5,580	4,766	4,081	+ 17·8	+ 17·1	+ 16·8	+ 2,493	5
Brahman—K onkani ..	9,661	8,080	8,522	7,250	+ 19·6	— 5·2	+ 17·5	+ 2,411	8
Do Nambudiri ..	5,918	5,427	5,520	5,290	+ 9·0	— 1·7	+ 4·3	+ 628	5
Do Tamil ..	21,754	21,836	18,923	16,017	— 0·4	+ 15·4	+ 18·1	+ 5,737	18
Chakkan ..	2,162	463	2,101	1,525	+ 367·0	— 78·0	+ 37·8	+ 637	2
Chaliyan { Chaliyan ..	397	2,003	1,693	1,608	+ 15·7	+ 18·3	+ 5·3	+ 710	2
Chaliyan { Pattaryan ..	1,921								
Chetti ..	5,339	9,163	4,606	5,143	— 41·7	+ 98·9	— 10·4	+ 196	4
Devangan ..	3,055	370	2,349	3,557	+ 725·7	— 84·2	— 34·0	— 502	3
Eluthassan ..	18,536	15,197	14,323	13,063	+ 22·0	+ 6·1	+ 9·6	+ 5,473	15
Iluvan ..	276,649	224,008	208,453	185,464	+ 23·5	+ 7·5	+ 12·4	+91,185	230
Kaikolan ..	3,714	4,805	4,121	3,616	— 22·9	+ 16·6	+ 13·9	+ 98	3
Kallan ..	1,096	1,135	945	1,067	— 3·4	+ 20·1	— 11·4	+ 29	1
Kammalan ..	45,546	35,917	34,558	29,809	+ 26·8	+ 3·9	+ 15·9	+15,737	38
Kanakkan ..	13,192	8,424	7,527	5,917	+ 56·6	+ 11·9	+ 27·2	+ 7,275	11
Kaniyan ..	3,841	2,393	3,244	2,547	+ 60·5	— 26·2	+ 27·4	+ 1,294	3
Kshatriya—Malayali ..	1,467	1,232	1,015	892	+ 19·1	+ 21·4	+ 13·8	+ 575	1
Kudumi chetti ..	16,104	10,328	12,371	10,843	+ 55·9	— 16·5	+ 14·1	+ 5,261	13
Kusavan ..	3,295	3,442	3,557	3,231	— 4·3	— 3·2	+ 10·0	+ 64	3
Nayar ..	142,637	131,054	121,206	111,837	+ 8·8	+ 8·1	+ 8·3	+30,800	118
Odan ..	1,514	..	..	..	..	..	..	+ 1,514	1
Otta-naiken ..	2,765	2,437	2,815	2,066	+ 13·5	— 13·4	+ 36·3	+ 699	2
Panan ..	3,603	2,642	2,902	2,781	+ 36·4	— 9·0	+ 4·4	+ 822	3

Variation in Caste, Tribe or Race since 1901.—(cont.)

Caste, Tribe or Race	Persons				Percentage of variation Increase +, Decrease —			Net variation	Number per thousand of the population in 1931
	1911	1921	1931	1931	1921—1911	1931—1921	1931—1911		
I	2	3	4	5	6	7	8	9	10
HINDU—cont.									
Pandaran ..	4,860	3,560	3,715	2,735	+ 26'3	— 4'2	+ 35'8	+ 2,125	4
Panditattan ..	2,964	1,299	2,156	3,618	+ 125'2	— 12'1	— 33'7	— 631	2
Pulayan ..	82,013	69,423	72,787	59,810	+ 18'2	— 8'6	+ 21'6	+ 22,293	63
Sambavan (Parayan) ..	11,562	7,145	8,310	8,811	+ 61'8	— 14'3	— 3'6	+ 2,721	12
Valan ..	11,681	9,507	7,827	7,561	+ 22'9	+ 21'5	+ 3'4	+ 1,125	10
Velakkattalavan ..	3,699	3,185	3,271	2,761	+ 16'1	— 2'6	+ 18'1	+ 925	3
Velan ..	10,895	6,232	9,322	8,213	+ 71'8	— 13'1	+ 13'1	+ 2,652	9
Vellalan ..	5,299	4,587	6,011	8,242	+ 15'5	— 24'1	— 26'6	— 2,013	4
Veluttedan ..	3,922	3,317	3,381	1,152	+ 17'2	— 1'0	+ 7'2	+ 770	
Vottuvan ..	11,797	4,759	5,261	6,319	+ 147'9	— 9'5	— 17'1	+ 5,448	10
MUSLIM ..	87,902	68,717	63,822	54,492	+ 27'9	+ 7'7	+ 17'1	+33,410	73
Jonakan ..	57,371	56,018	51,169	43,604	+ 2'4	+ 9'0	+ 18'0	+13,767	48
Ravuttan ..	10,927	6,544	8,430	8,160	+ 67'0	— 22'4	+ 3'3	+ 2,767	
Others ..	19,604	6,155	3,923	2,728	+ 218'5	+ 56'9	+ 43'8	+16,876	16
CHRISTIAN ..	334,870	262,595	233,092	198,239	+ 27'5	+ 12'7	+ 17'5	+136,631	278
Anglo-Indian ..	1,717	2,182	2,446	4,033	— 21'3	— 10'8	— 39'3	— 1,316	2
European British Subjects ..	72	23	47	55	+ 213'0	— 51'1	+ 41'8	+ 57	..
Do Others ..	40	43	31		— 7'0	+ 38'7			..
Indian Christian ..	333,041	260,347	230,568	194,151	+ 27'9	+ 12'9	+ 18'7	+138,890	276
JAIN ..	210	101	129	5	+107'9	— 21'7	+2,480'0	+ 205	..
JEW ..	1,451	1,167	1,175	1,137	+ 24'3	— 0'7	+ 3'3	+ 314	1

GLOSSARY OF CASTES, TRIBES AND RACES.

(Those included in Table XVII.)

Note.—1. Names printed in antique type as Ambalavasi are those of indigenous Malayali castes, and names printed in capitals are those of non-indigenous castes.

2. Indigenous castes marked with an asterisk follow the Marumakkathayam system of marriage and inheritance, and the rest Makkathayam.

3. In the case of indigenous castes where the period of pollution is not mentioned, it is to be assumed to be fifteen days, and where it is not mentioned how their women are called, it is to be understood that the usual feminine affix has only to be added to the male names.

4. The figures entered after each name show the total strength of the caste.

Adikal (25).—A class of Ambalavasis. They are said to have been Brahmans originally, but were degraded for having officiated as priests in Bhadrakali temples and made offerings of flesh and liquor. They wear the holy thread, officiate as priests in minor temples and do other temple services. They follow Makkathayam, and their pollution period is ten days. Their women are called Adiyammus.

AGAMUDAIAN (264).—A Tamil cultivating caste. They are found only in the easternmost villages of the Chittur taluk.

* **Ambalavasi (9,211).**—The word means temple-resident, and is the generic name of a group of castes whose hereditary occupation is temple service. They are mostly either degraded Brahmans or the offspring of hypergamy. The castes to which this name is applied in Cochin are the Adikal, Chakkiyar, Chakkiyar Nambiyar, Chengazhi Nambiyar, Kallattu Kurup, Marar, Nambiyassan, Pisharodi, Puduval, Thiyyattunni and Variyar. These castes will be found treated separately in alphabetical order. They follow the Marumakkathayam law, all except the Adikal, Thiyyattunni and Nambiyassans; the first two follow the Makkathayam system, while among the last some follow the one system and the rest the other. Marars eat the food cooked by other Ambalavasis, and Pisharodi and Variyar males dine with each other. With these exceptions there is no inter-dining or inter-marriage between the several sections of Ambalavasis.

AMBATTAN (1,570).—Tamil barber caste.

ANGLO-INDIAN (1,717).—The name now officially given to Europeans of mixed Indian descent, hitherto known as Eurasians. The great majority of the Eurasians of Cochin are however of Portuguese and Dutch descent and there is nothing "Anglo" about them.

Arayan (6,574).—They are fishermen and boatmen like the Valans, but while the latter fish only in the backwaters and lagoons, the former engage themselves in sea fishing. They are therefore also called Kadalarayans (or sea Arayans). Their approach within 32 feet of high caste Hindus polluted the latter according to the old caste rules. Though Arayans and Valans are of equal status in the eyes of other castes, they neither inter-marry nor inter-dine with each other. They observe birth and death pollution only for eleven days. Amukkuvans, who are a sub-caste of Arayans, are their priests as well as those of Valans.

BANIYA (153).—Vaisya immigrants from the Bombay Presidency residing chiefly in Mattancheri and its neighbourhood for trade.

BLACK JEW (1,307).—One of the two divisions of local Jews. They are considered the offspring of mixed unions or converts from the lower classes of Hindus. They themselves claim, however, that they were the first settlers on this coast, the White Jews being later immigrants, and that the darkness of their complexion was due chiefly to their long residence in the tropics.

BORA (74).—Muslim converts from the Bombay side.

BOYA (231).—A shikari tribe in the Deccan Districts, who subsist on game and forest produce.

BRAHMAN (41,324).—In Table XVII Brahmans are classified by the parent tongues returned by them. The classes are Embran, Gouda, Gujarati, Konkani, Marathi, Malayali, Tamil, Telugu and others. Malayali Brahmans are again divided into Nambudiris, Elayads and Muttads. The reader is referred to the notes given under the respective heads.

CHAKKAN (2,162).—A Tamil caste of oil pressers locally called by this name, *Chakku* meaning an oil mill. Elsewhere they are called Vaniyans. Though they wear the sacred thread, their touch pollutes Nayers and the higher castes, and they are also not allowed access to the Brahmanical temples. The reason for this seems to be that Manu has for some unknown reasons classed oil pressing as a low occupation. A class of Tamil Brahmans officiate as their priests.

CHAKKILIYAN (839).—A Telugu caste of leather workers.

* **Chakkiyar (50).**—A class of Ambalavasis. They are the offspring of adulterous Nambudiri women born after the commencement of their guilt but before its discovery and their expulsion from caste. Boys so born, who have already been invested with the sacred thread, become Chakkiyars, and those who have not been so invested become Chakkiyar Nambiyars, the girls joining either caste indifferently. Their females are called Illodammas, and those of Chakkiyar Nambiyars, Nangiyars. The traditional occupation of the Chakkiyar is the *kuttu*, or the recitation of passages from the Puranas, with commentaries interspersed with witty allusions to current events and to the members of the audience. The Nambiyar accompanies the performance on a metal drum called *Mizhavu* and the Nangiyar keeps time with a cymbal. The Nangiyars also perform on occasions another kind of *kuttu*, which is a pantomimic performance on the Chakkiyar's stage. This stage is a consecrated one built within the premises of important temples. The Chakkiyar wears the holy thread, but the Nambiyar does not. The former may marry a Nangiyar, while the latter cannot marry an Illodamma. Their pollution period is eleven days.

* **Chakkiyar Nambiyar (76).**—See Chakkiyar above.

* **Chaliyan (Pattaryan) (397+1,921).**—A Malayali caste of cotton weavers. They are considered as a low class of Sudras, but are not allowed access to the Brahmanical temples. According to the old Malayali caste system, their touch polluted the higher castes. Most of them follow Marumakkathayam, and to a great extent resemble the Nayers in their customs and usages, but some among them follow Makkathayam. They have their own temples, in which their barbers officiate as priests. They are the only indigenous people that live in streets, which probably points to the fact of their being comparatively recent settlers from the East Coast.

* **Chengazhi Nambiyar (185).**—A class of Ambalavasis. They wear the sacred thread and resemble Nambiyassans in their customs and usages, except that they all follow Marumakkathayam.

CHETTI (5,339).—This is a titular or occupational term, meaning trader, and not the name of caste. The members of several Tamil and Telugu castes tack this title on to their names to denote, though not in all cases, that trade is their occupation.

CHUNNAMBOTTAN (115).—A Telugu caste of people who deal in *Chunnam*.

DASI (395).—Devadasis attached to the Konkani temples in Cochin-Kanayannur taluk, and recruited mainly from Konkani Sudras. They speak the Konkani dialect.

DEVANGAN (3,055).—A weaving caste found only in the Chittur taluk and the eastern portion of the Talapilli taluk, more commonly known here as Chetans. They are immigrants from Mysore, and speak Kanarese. They wear the holy thread, and Chetti is their agnomen.

Elayad (941).—A class of Malayali Brahmans who have suffered social degradation for having officiated at the funeral rites of the Nayers, which is now their hereditary occupation.

In regard to marriage, inheritance, pollution, etc., they closely follow the usages of Nambudiris. Their women are called Elormas.

Eluthassan (18,536).—Low class Malayali Sudras, popularly supposed to have been the descendants of Pattar Brahmans degraded for having eaten *kadu*, a kind of fish. They were known as Kadupattans, a name which they have given up as degrading. Like Brahmans they observe pollution only for ten days, but they are not allowed access to Brahmanical temples. There is a peculiarity in their system of inheritance, *viz.*, that in the absence of sons the father's property does not descend to his daughters, but to his nearest male relatives. In former times they were largely employed as village school masters. The manufacture and sale of salt were among their chief occupations, when salt was not a Sirkar monopoly. They are now chiefly engaged in agriculture and general labour.

EMBRAN (1,571).—Tulu Brahman immigrants from South Canara. They are treated on a footing of equality by the Nambudiris, who however will not inter-marry with them. They are mostly employed as officiating priests in the temples of the State.

ERAVALAN (541).—A Tamil speaking forest tribe, immigrants from Coimbatore. In Cochin they are mostly agricultural labourers in the plains.

GAUDA (627).—A class of Brahman mendicants wandering from place to place. They speak Telugu and it is not clear why they are called Gaudas.

HANEVI (54).—A Musalman sect.

IDAIYAN (385).—The great shepherd caste of the Tamil country.

Iluvan (276,649).—They are called also Chogans in Cochin, and correspond to the Tiyyans of British Malabar and the Shanans of the Tamil Districts. They are believed to have immigrated from Ceylon and introduced the cultivation of the cocoanut palm. Cocoanut growing and toddy drawing were their hereditary occupation, but as they were numerically one of the strongest castes in Cochin, a great many of them had to take to other occupations, chiefly agriculture. The Iluvans in Cochin-Kanayannur follow Marumakkathayam and those in the rest of the State Makkathayam. Among the former divorce and widow marriage are allowed. The headmen of the Iluvans are called Tandans, and are appointed to that position by the Ruler of the State. They are to perform certain specified functions, and are entitled to fees, at marriage and other ceremonies. Kavutiyans or Vattis are their priests and barbers, and form a distinct sub-caste inferior to them in status. According to the old caste rules, Iluvans polluted the higher castes by approach within 24 Malabar feet.

Jonakan (57,371).—Malayalam-speaking Muslims, also called Mappilas or Jonaka Mappilas, to distinguish them from Native Christians, who are locally known as Nasrani (Nazarene) Mappilas. They are the descendants of the offspring of mixed unions or converts from the lower classes of Hindus. They are all Sunis, and polygamy prevails among them.

KACHCHI (684).—A class of Muslims, more commonly known as Kachchi Memons. They are so called here as they come from Cutch and its neighbouring Districts.

Kadan (267).—A hill tribe confined to the Nelliampatis and Parambikolam, from which other hill tribes are excluded. They are a short, muscular people, of a deep black colour with thick lips and curly hair, and speak a *patois* more akin to Malayalam than to Tamil. They are good trackers and tree climbers, and are useful in the collection of minor forest produce. During the working season they live on the rice supplied by forest contractors, and at other times on such animals as they are able to trap and on wild yams and other forest produce.

KAIKOLAN (3,714).—A caste of Tamil weavers found only in Chittur and Talapilli taluks. Some of them speak Malayalam, and wear their tuft in front like the Nayars. Most of them still follow their hereditary occupation.

prepared by them. In their personal habits, observances and ceremonies they are very like the Nambudiris, who act as their priests in all ceremonies. They observe pollution for eleven days, follow the Marumakkathayam law of succession, and have two marriages like the Nayers, the *Tuli* and the *Sambandham*.

KUDUMI CHETTI (16,104).—Konkani Sudras, who serve Konkani Brahmans as their domestic servants, live in their midst and speak their language. They are among the most illiterate classes of the population, but for capacity for continued hard work they are unrivalled. They are employed in all kinds of unskilled labour, and they are also good boatmen. Their headman, styled Muppan, who was appointed by the Ruler of the State, directed all their social concerns. Konkani Brahmans officiate as their priests.

***Kurukkal (319).**—A sub-division of Nayers, who take part in the worship of non-Aryan tutelary deities in village temples called *Kavus*.

KUSAVAN (3,295).—Tamil potters.

Malayan (3,185).—A hill tribe found chiefly in the Kodasseri and Palapilli forests. They do not differ much in appearance and habits from the Kadans, except that they are less wild and less averse to manual labour than the latter. Besides collecting minor forest produce like the Kadans, they make good bamboo mats and baskets. They are also good trackers and tree climbers.

***Marar (2,016).**—A division of Ambalavasis, who are temple musicians. They eat the food cooked by the other Ambalavasis, but none of the latter will partake of the meals prepared by them.

Marasari (23,430).—A class of Kammalans, who are carpenters by occupation. *See* Kammalan.

Musari (1,460).—A division of Kammalans, whose hereditary occupation is work in bell-metal. *See* Kammalan.

Muttad (304).—Malayali Brahmans who are said to have suffered social degradation for having tattooed their body with figures representing the weapons of Siva and for partaking of offerings made to that god. They perform some of the duties in the temples which Ambalavasis perform and are therefore considered by some to belong to the latter class, but they also carry the idols when taken out in procession, which no Ambalavasi is entitled to do, and, like the Elayads, they follow the usages of Nambudiris. Their women are called Manayammas, who are goshas like the Nambudiri women.

***Nambidi (410).**—An intermediate caste between Nambudiris and Nayers. They are said to be the descendants of certain Brahmans who were degraded for assassinating one of the Perumals. They wear the sacred thread, and observe pollution only for ten days like the Brahmans, and Nambudiris officiate as priests in all their ceremonies. Their women are called Manolpads. Nambidi is also the title of some Nayar aristocrats.

Nambiyassan (1,327).—A class of Ambalavasis. Pushpakan is the generic name of this class, the particular local names being Nambiyassan, Nambiyar and Unni. Their duty consists in collecting flowers and making garlands for decorating idols, while their women, who are called Pushpanis or Brahmanis, sing certain songs in Bhadrakali temples and at the *tali* marriage ceremonies of Nayers and others. Among them some follow Makkathayam and others Marumakkathayam. They are the only Ambalavasis, except Chakkiyars, Thiyyattunnis and Chengazhi Nambiyars, who wear the sacred thread. Their pollution period is ten days.

Nambudiri (5,918).—The Brahmans of Kerala. They follow the Makkathayam system of marriage and inheritance, but as a rule only the eldest sons marry in their own caste, while the other members form Sambandham union with Kshatriya, Ambalavasi and Nayar women. Their women are goshas and are called Antarjanams or Akattammars (in-doors ladies). They

conferred on the Nayers who followed literate occupations and which is now most in use among the middle classes. It is the only title now conferred by the Raja as a personal distinction, but in these days many Nayers assume it without any such formality.

Nayadi (152).—An animistic tribe living in the outskirts of the jungles. Begging; watching crops in the plains, beating for game in the jungles and collecting forest produce are their chief occupations. They are the laziest and the most uncleanly people in the State, and eat the most dirty reptiles and vermins. Their approach within 72 feet polluted caste Hindus. Even Pulayans and Parayans considered themselves polluted by their approach.

OTTA NAIKAN, OR ODDE (2,765).—Telugu tank diggers and earth workers. They are among the most illiterate classes in Cochin, but for earth work they are unrivalled. They are probably the most law abiding people in the State.

Panan (3,603).—A polluting caste according to the old caste system, whose hereditary occupation is sorcery and exorcism. Some of them still exercise that profession, but the great majority of them are agriculturists and umbrella makers. Fraternal polyandry once prevailed among them. Their pollution distance was 24 feet.

PANDARAN (4,860).—A caste of Tamil priests and beggars. The Pandarans who have long been domiciled in Cochin are however neither priests nor beggars. Most of them are engaged in making *pappadams*, the crisp pulse cakes much affected by the Malayalis. The men have their tuft in front and dress like the Nayers, while the women dress like Tamil Sudras. Their home language here is Malayalam.

PANDITATTAN (2,964).—Tamil goldsmith caste. They wear the sacred thread, but are not allowed access to Brahmanical temples and public tanks in Cochin. Their touch polluted the higher castes.

PATHAN (2,275).—Muslims of Afghan descent. The name is also assumed by many who have no right to it. Here they are employed chiefly in subordinate Government service especially as peons and constables.

***Pisharodi (1,459).**—A division of Ambalavasis. They make garlands for idols and do other menial services in temples. Their women are called Pisharasyars. They are said to be the descendants of a Brahman novice who, when about to be ordained a *sanyasi*, ran away after he was divested of the holy thread but before his head was completely shaved. In memory of this they are buried like sanyasis in a sitting position and the grave filled with salt and paddy. They inter-dine with Variyars, but not with any other division of Ambalavasis. Their pollution period is 12 days.

Pulayan (82,043).—Agrestic serfs emancipated in 1854. They are also called Cherumans. They are all engaged in field labour—ploughing, sowing, crop-watching and reaping—and are generally paid in kind. They are all poor and illiterate, and live in the confines of paddy flats in miserable huts. They polluted the higher castes by approach within 64 feet. Parayans polluted them by touch, and Nayadis, Vettuvans, Ullatans, etc., by approach.

Pulluvan (170).—A polluting caste according to old caste rules. They are professional beggars. They also sing in serpent groves to the accompaniment of a quaint musical instrument called *Pulluvakkudam*.

***Putuval (471).**—A division of Ambalavasis, who are stewards of temples. They do not dine or inter-marry with other Ambalavasis, nor the latter (except Marars) with them. Their women are called Puduvalasyars.

RAVUTTAN (15,927).—Muslims like Jonaka Mappilas, who are the descendants of mixed unions or converts from the lower classes. They are immigrants from the east coast, and speak Tamil. They are mostly petty shop-keepers.

SAIYID (43)—A Musalman tribe from Upper India. They are regarded as the direct descendants of the Prophet, and are therefore the highest sect of Musalmans.

*Samantan (571).—This caste is not indigenous to Cochin, and those who have returned themselves as Samantans are either natives of British Malabar or are Nayar aristocrats who have of late begun to like to be considered to be superior to the ordinary Nayars in caste. Samantans are said to have sprung from the union of Kshatriya males and Nayar females. Like the Kshatriyas, they observe pollution for 11 days, but do not wear the sacred thread.

Sambavan (Parayan, old style) (11,914).—An agricultural labourer caste, the lowest in the social scale. They polluted the higher castes by approach within 72 feet. Many among them live by making mats and baskets and practising witchcraft. As magicians they are much feared, especially by the lower classes. Their principal cult is the *odi*, the patron goddess of which is Nili of Kalladikod. They are the only caste in Cochin that eat beef. The Tamil Parayans are superior to them in status.

SHABI (287).—A Muslim sect.

SHEIK (202).—A Muslim tribe from Upper India. They are the descendants of the first three Caliphs or successors of the Prophet, and are therefore second only to the Saiyids in racial purity and social precedence.

TAMIL BRAHMAN (21,754).—They are locally known as Pattars, and are more numerous in the State than the Nambudiris. They are immigrants from the neighbouring Tamil Districts and settled in the State at different periods. They retain the customs and the usages of the east coast, but many among them, especially the earlier immigrants, have by their contact with the Malayalis for centuries made some change in their manners and customs, such as the wearing of *mundus* by many of their males, the observance of pollution by touch, approach, &c. By their intelligence, education and enterprise they have attained a prominent position everywhere. They are employed in all grades of Government service, and are conspicuous in all the learned professions. A good many of them are traders, money-lenders, land-holders and farmers, while the poorer among them are engaged in domestic service. They have rendered their personal service indispensable to all the princely and aristocratic families, where large numbers of them are employed in various capacities, especially as cooks. They are as good Brahmans as the highest class of Nambudiris from a spiritual point of view, but the latter will not admit such equality. Nambudiri women, for instance, will not take the meals cooked by Pattar Brahmans, nor will the men allow them to take part in their religious ceremonies. They are also not allowed access to the inner shrines of Nambudiri temples. Nor are they permitted to touch the Nambudiris when engaged in their devotions and ceremonies.

TARAKAN (939).—A trading class of Tamil Sudras, who settled on this side of the Palghat gap to act as trade medium between the Malayalam and Tamil countries, Tarakan meaning literally a broker. They gradually adopted the customs and usages of the Nayars except in regard to marriage and inheritance, and have in recent years been practically assimilated with them.

Tattaa (5,956).—A division of Kammalans who are gold and silver-smiths. *See* Kammalan.

Thiyyattunni (11).—A division of Ambalavasis, whose occupation is the performance of ceremonies in Bhagavati temples called *Tiyyattam*, in which they paint the image of the goddess on the floor and chant certain propitiatory songs, especially to check the spread of smallpox. They are also called *Tiyyattu Nambiyars*. Some among them follow *Makkattayam* and others *Maramakkathayam*. Their pollution period is ten days. Their women are called *Pottiyars* or *Brahmanis*.

Takkatta (1,372).—A division of Kammalans, who work in leather. *See* Kammalan.

Telugu (1,561).—A Telugu cultivating caste.

Telugu (1,561).—A hill tribe living in the outskirts of jungles. They are chiefly engaged in sweeping out logs for boats and in agricultural labour. Their religion is a mixture of Christianity and Paganism.

Vadukan (1,313).—Found chiefly in the Chittur Taluk. They are slightly superior to the Iluvans in social status. They pursue agriculture and general labour.

Valan (11,684).—A caste of fishermen and boatmen. The fishermen and boatmen of this coast are divided into four endogamous groups, *viz.*, Sankhan, Bharatan, Amukkuvan and Mukkuvan. Of these, Arayans belong to the first group, and Valans to the second. Amukkuvans, who form a sub-caste of Arayans, are the priests of Valans as well as of Arayans. Among the Valans again there are four exogamous divisions called *Illoms*. They are Alayakad, Ennal, Vaisyagiriyan and Vazhapilli. Each division has its own headman, called Arayar, who is appointed by the Ruler of the State. Under each headman there are subordinate social heads called Ponambans, who are appointed by the Arayar himself. The Valans had the exclusive privilege of fishing in the backwaters and rowing His Highness' escort snake boats. Their pollution distance was 32 feet.

VALLUVAN (212).—A Tamil caste of priests to Parayans. They consider themselves superior to Parayans and will not dine or inter-marry with them.

VANIYAN (856).—Konkani Vaisyans. They wear the sacred thread, and resemble Konkani Brahmans in their habits. They have their own priests, who are called Panditans. They are mostly petty traders. These Vaniyans are to be distinguished from Chakkans, who are also called by that name. Their pollution period is twelve days.

VANNAN (443).—Tamil washerman

* **Variyar (3,221).**—The most numerous division of Ambalavasis. Their hereditary occupation is making flower garlands for idols and sweeping temple premises. They inter-dine with Pisharodis, but with no other division of Ambalavasis. Their women are called Varasyars, and their pollution period is 12 days. The Variyars are the most progressive among Ambalavasis in point of English education.

* **Velakkattalavan (2,699).**—Low caste Sudras, who are hereditary barbers to the Nayers and the higher castes. They are like the Nayers in their customs and usages, but are not allowed access to Brahmanical temples and public tanks. They inter-dine but not inter-marry with Veluttedans. Unlike the Nayers and other low class Sudras, Velakkattalavans observe birth and death pollution only for ten days, and Brahmans give them holy water for purification after pollution. Their touch pollutes Nayers and those above them.

Velan (10,895).—Washermen to the higher polluting castes, whose services are also required by Nayar and other caste women for purification after delivery and monthly periods. There are several herbalists and exorcists among them. Plucking cocoanuts is one of their chief occupations in the south. Their pollution distance was 32 feet.

VELLALAN (5,299).—The great cultivating caste of the Tamil countries and the highest division among the Tamil Sudras. The great majority of Vellalans in Cochin belong to the eastern villages of the Chittur Taluk bordering Coimbatore.

* **Veluttedan (3,922).**—Low caste Sudras, who are hereditary washermen to the Nayers and the higher castes. They are like the Velakkattalavans in all respects except in regard to the period of pollution.

Vettuvan (11,797).—Emancipated agricultural serfs, who live mainly in the outskirts of the jungles. They are, as their name implies, hunters by occupation. The great majority of them however are now agricultural labourers and collectors of forest produce. Vettuvans and Pulayans polluted each other by approach. Their pollution distance for the higher castes was 72 feet.

Vilkurup (1,779).—The same caste as Tolkollans. Some of them were in the old days engaged in making bows and arrows: hence the name.

WHITE JEW (144).—One of the two divisions of the local Jews. They are considered the only Jews here of pure and unmixed origin. They preserve their racial purity and light complexion to a remarkable extent, notwithstanding their being here for many centuries.

APPENDICES.

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APPENDIX I.

THE FOREST TRIBES OF COCHIN.

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There are three forest tribes in Cochin. They are the Kadars,* the Nattu Malayans and the Kongu Malayans.

Forest tribes
of Cochin

2. The name *Kadars* signifies *forest-dwellers*. They inhabit the interior forest tracts and never the outskirts or areas adjoining plains. They are invariably dark coloured, have pouting thick lips and frizzly hair and are stout and muscular. Dr. Keane, in his *Living Races of Mankind* says :

Kadars

“There is good evidence to show that the first arrivals in India were a black people, most probably Negritos, who made their way from Malaya round the Bay of Bengal to the Himalayan foot hills, and then spread over the Peninsula without ever reaching Ceylon. At present there are no distinctly Negrito communities in the land, nor has any clear trace of a distinctly Negrito language yet been discovered. But distinctly Negrito features crop up continually in all the uplands from the Himalayan slopes to Cape Comorin over against Ceylon. The Negritos, in fact, have been absorbed or largely assimilated by the later intruders, and, as of these there are four separate stocks, we call these Negritos the submerged fifth. There is ample evidence for the submergence since they arrived, if not in the early, certainly in the Tertiary period many thousands of years ago.” The Kadars have Negrito characteristics blended with those of other races and are not racially pure in any sense of the word.

3. The dress of the Kadars in old days consisted of a white or coloured loin-cloth for men and a coloured cloth and bodice for women. The latter wore glass bangles, coloured beads, couri necklaces and *oda* ear-rings. They also stick into their hair, which is tied into a knot at the back, combs of bamboo or *oda* for ornamentation. Males too grew their hair in full and did it into a knot at the back like females, smoothening it with a gloss of cocoanut or gingelly oil. Of late they get their hair cropped in imitation of the people of the plains. They have scarcely any hair on their face except a little on the chin and on the upper lip, which they never shave.

Dress, ornamentation,
etc.

Both males and females file the incisor teeth of the upper and lower jaws. The origin of this custom is lost in obscurity and we can only make conjectures about it. The Kadan himself says that it is done for beauty.

4. “Without weapons man is but a feeble creature : the most powerful athlete or even a company of athletes would stand but a poor chance against the tiger of the jungle.” Except his root-digger or *kooran-kole* and bill-hook the Kadan has no weapon at all. These two instruments meet all his requirements whether of offence or of defence. He is not much given to offence, being gentle and inoffensive by nature, and his occasions of defence are also very rare. His keenness of hearing and smell saves him from all danger. The distant approach of his enemy, the elephant, the tiger, the bear, the panther and other wild animals, is conveyed to him by his sense of smell and hearing ; and he gives a wide berth to these enemies. Casualties through wild animals coming upon the

Weapons

* *Kadan* is the singular and *Kadar* is the plural in the Malayalam language. But *Kadars* is generally used as the plural on the analogy of English plurals, and from this a new singular *Kadar* (which is strictly the Malayalam plural) has also been formed.

Kadars unaware are very rare. Their children shoot birds with bow and arrows and with catapult; * but these pastimes are not cultivated beyond adolescence. The axe has lately been introduced in connection with wood-cutting; but its use has not yet become common.

Habitations

5. The Kadars live in huts, 15 to 20 of which are grouped together to form a village. The selection of the site for the village is based on considerations of food and water supply; and a spot where there is a perennial supply of water close by to quench their thirst, and where they could, without distant journeys or other difficulties, procure jungle roots and tubers to appease their hunger, is chosen for locating their huts. These huts are but temporary structures, easily improvised of readily available materials like saplings and poles of various forest growths, bamboos, *odas*, fibres of various climbers and lianes and leaves of *oda* and teak and *punna* (** *Dillenia pentagyna*). But they are very artistic and neat, and the *oda* leaf thatching lasts half a decade. The floor is sometimes slightly raised, earth being dumped in and beaten down hard for the purpose. Of furniture there is practically nothing in the modern sense of the word. Some coarse grass mats made by themselves and a few cots of bamboo-posts and split bamboo rods or *thazhuthais* are the sole appurtenances to their dwellings. Food is cooked in a corner of the hut in earthen-ware vessels or tins.

Utensils

6. It is not a matter of great concern to the Kadars to abandon their huts when they want to shift to a new area. They have but few possessions of value to take with them. A few earthen-ware vessels, mats, their carrying-basket called *poonni* made by themselves of *oda* or rattan, their bill-hooks and digging poles and their fire-making implements which they call *chakkumukki* are the only things they have to remove to their new abode. There is another utensil used for carrying water. It is a tube consisting of a few nodes of the ~~thick bamboo~~ bamboo (*Bambusa arundinacea*) with the internode plates knocked out. But this is a cheap and easily procurable article, so much so that it is left behind in the abandoned hut when they migrate†.

Fire-making implements

7. The fire-making implements of the Kadars comprise a piece of steel, a bit of quartz and the floss from the fronds of *Borassus flabellifer* (palmyra palm or brab tree) carried in a scooped out seed of *Entada scandens*. With these the Kadars produce fire easily whenever and wherever they want it.† There is no religious significance or any other kind of importance attached to this affair.

Food

8. In olden days the Kadars lived chiefly on jungle roots and tubers. They are not vegetarians and they like all sorts of game and fish, but the bison and the bear are two animals which no Kadan will touch living or dead. They are very fond of honey and the honey-gathering season is accordingly a jolly time for them.

Marriage customs

9. Marriages among the Kadars are usually arranged by the parents of the contracting parties; but instances of the contracting parties themselves coming to an understanding are not rare. Exogamy is the usual custom but endogamy

* This is a typical catapult, the shooting contrivance of boys, consisting of a forked stick and elastic (India rubber) cord. The Kadars got it from the Tramway employees after the Forest Tramway was opened. Their boys used the ordinary sling before they got the catapult.

** In his account of the Kadars in *The Cochin Tribes and Castes*, Mr. L. K. Ananthakrishna Ayyar has made several mis-statements of facts. Here, for instance, he refers to the *Calophyllum Inophyllum* instead of *Dillenia pentagyna*.

† Mr. Ananthakrishna Ayyar makes them carry this utensil also with them when they migrate.

‡ Mr. Ananthakrishna Ayyar seems to think that it is a difficult process for the Kadars to produce fire and that they therefore preserve it carefully when once it is built up. The idea is wrong and misleading.

is not unknown. Marriage with one's sister or her daughter or with one's mother's daughter is entirely forbidden; but marriages between sister's or brother's children are allowed. Girls are never married before puberty and boys rarely before 25. The best marriages are those contracted between members of different villages (*pithies*) and not between members of the same village. As token of betrothal the contracting parties through their parents or near kinsmen exchange some forest produce. Dowries consist of forest produce or articles made by themselves. Of late years money transactions also have been introduced to the detriment of the tribe. This unhappy development is to be attributed to their contact with civilization from the plains. The real marriage ceremony consists of feasting at the huts of the bride and bridegroom for a day, or two at the most. *Taali* tying, which was unknown in old days has been introduced lately; and gold chains and bangles which also were unknown are now substituted for their primitive ornaments. The marriage tie is very loose and either party is free to sever it whenever he or she wants to do so. But instances of such desertion or divorce were practically unknown so long as the lust of civilized man from the plains was content to leave these innocent and harmless people to themselves.

10. Sexual intercourse among the Kadar is not effected within their huts but at a trying place in the jungle agreed to between husband and wife. They go different ways and meet at the agreed place in the course of the day. After the intercourse both take a bath, completely immersing themselves under water, and return home. This custom is of peculiar significance in view of the fact that the Kadar do not bathe daily even though they have perennial streams in their midst. The males bathe every other day or even less frequently, while the females have their baths at longer intervals. The advent of men from the plains has brought about a radical change in these sexual habits of the Kadar. The former do not leave the Kadar women alone; and, according to their usage, they have connection with these women within their huts, making it a matter of daily routine. The Kadar in their original state had sexual connections few and far between as they never knew their wives in their huts. Comparisons are odious; but one fears that civilized man does not stand to gain much when he is compared with these primitive people in the above respect.

Sexual
intercourse

11. During the period of pregnancy the Kadar women go about their usual vocations in their ordinary dress.* The accouchement takes place in a small hut built for the purpose and removed from the usual abode. There are no professional midwives among the Kadar but elderly dames attend the lying-in. A decoction of certain medicinal herbs and roots is taken both morning and evening during the lying-in period, and they partake of the usual diet. The mother suckles the baby for as long as she cares to, after which the baby is gradually given adult's food. Though women are considered unclean for three months after child-birth, the period of actual birth pollution is limited to ten days after which the mother and baby are bathed and admitted into the family circle. The temporary abode is then consigned to flames. Likewise the monthly period also is observed by them with great strictness. The woman dwells in a small hut put up for the purpose at a short distance from the usual abode. Food and drink for her are left at some distance from the hut and she takes it. On the morning of the 4th day she bathes in the river close by, immersing herself completely under water, and sets fire to the temporary hut.

Pregnancy
and child-
birth

* The women do not change their costume during the period as stated by Mr. L. K. Ananthakrishna Ayyar.

Naming
ceremony

12. The ceremony of naming the new born infant is usually performed on the 10th day after childbirth, but it may be postponed to any later date before the expiry of six months. Generally it is the father that performs this ceremony but sometimes it is done by the *Meoppan* (the village headman). The performer sprinkles some cold water over the baby and calls out its name three times. A feast on a small scale is usually held on the occasion. The ceremony has apparently no religious significance. The ceremonies of the earbering and nose-boring of the infant are also performed on the naming day but may sometimes be postponed to any other convenient date. The operations are most commonly undertaken by the *Meoppan*; but in his absence they are done by the father or by any other male member of his village. A lighted lamp is placed before the child and ancestral blessing is invoked before the operations.

Marriage
attachment

13. The marriage tie among the Kadars, as stated elsewhere, is very loose. Either party is at liberty to quit the other whenever he or she likes to do so, but this privilege was very seldom, if ever, resorted to in old days. The divorced wife or husband could easily take another mate. No council of elders is called in nor does any expulsion from the community take place in connection with divorces.* The divorced party lives with his or her parents or separately according to choice, and attends to all usual vocations. If there are any children from the dissolved union, they usually remain under the father's protection.

Polygamy
and Poly
andry

14. The institutions of polygamy and polyandry are absolutely unknown among the Kadars. During my 29 years' service in the Forest department, not a single instance has come to my knowledge of any one man keeping more than one wife or woman, or of any one woman having more than one man at a time. It is true that the marriage tie is very loose among them, but the wholesome principle of "one mate at a time" is rigidly adhered to.

Family life

15. The father is the head of the family and he controls and directs everything. His wife and children are obedient to his behests. The work of the householding is shared by all. No one is a drone in the family circle except children, very old people and invalids.